The Outlook

Vol. 62 August 5, 1899 No. 14

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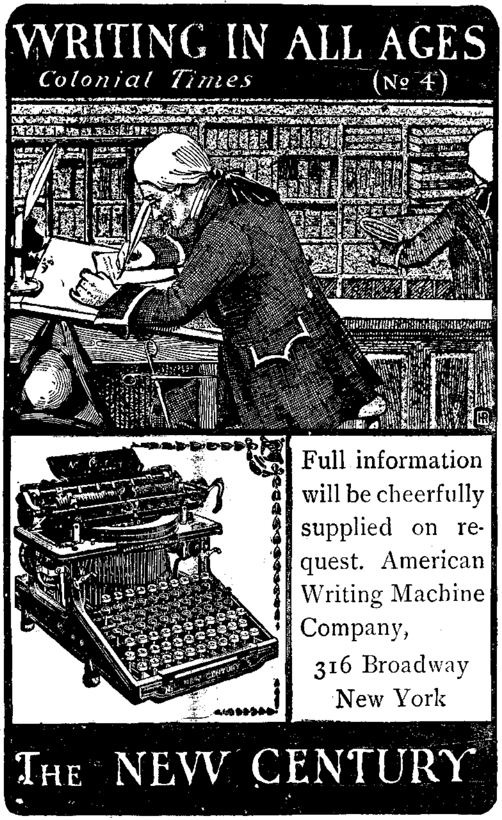

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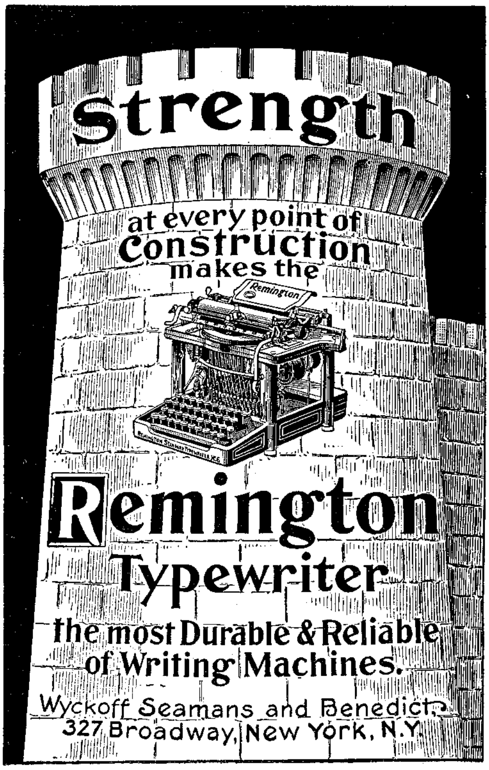

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The Italian Lynchings The lynching of five Italians in Tallulah, Louisiana, week before last, because of their part in a quarrel in which a resident physician was wounded, has been brought before the State Department by the Italian chargé d'affaires. The Department has ordered an investigation of the outbreak, and finds that, while three of the five Italians were already naturalized, two were probably Italian citizens. If they prove to have been so, the Italian Government may demand reparation, as in the Mafia affair at New Orleans, nearly ten years ago. In that case, it will be recalled, the local government never punished those who took part in the lynchings; and although Secretary Blaine explained to the Italian Government that our National Government had no authority or responsibility regarding the execution of the common or civil law in the several States, the Italian Government withdrew its representative from Washington, until an indemnity was paid to the families of the lynched Italians. This indemnity, which amounted to $25,000, was paid as a matter of good feeling, rather than as a matter of legal obligation—the alien Italian families receiving better treatment than if they had been naturalized citizens of Louisiana. In the present case it is possible that the Louisiana authorities will successfully prosecute those who took part in the lynchings, and, if they do, the Italian Government is not likely to press its claims; but, if the lynchers go unpunished, as is likely, our National Government may again be compelled to offer an indemnity, or else suffer the stigma of appearing indifferent to the rights of aliens here, though zealously asserting the rights of Americans abroad. The moral responsibility, however, rests upon the State of Louisiana, which, for its own protection against lawlessness, might well follow the example of other Southern States, and make the county where a lynching occurs pay damages to the families of those lynched. Where property is destroyed by mobs, the owners can claim compensation from the public for failing to protect it. Why should not the same principle apply when life is destroyed?

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The Cleveland Strikers and the Law The violence which had disgraced the Cleveland Street railway strike week before last was nearly stamped out last week by the activity of the militia, supported by an appeal in behalf of order issued by the Cleveland trades unions. We give prominence to this appeal because, a week ago, we were compelled to note the telegraphic report that the strikers' press committee had issued an appeal to force. We stated that we would reserve our comments upon this appeal until its text reached us, and our caution was more than justified. When the Cleveland papers containing the appeal came to hand, we found that its reported justification of "force" was merely a justification of such force as workingmen can exert by united action. The whole document was a plea for trades unions as the one means of securing fair terms for workingmen when capitalists were acting as a unit through their corporations and combinations. Only by isolating sentences from their context was the "appeal to force" sent over the wires constructed out of this document. The report, therefore, instead of illustrating the excesses to which trades unions will go to in order to advance their cause, illustrated the misrepresentations to which they are exposed. In the city of Cleveland popular sympathy seems to be on the side of the strikers, in as far as they rely upon peaceful means to secure the recognition of their union. The boycott placed upon the cars of the offending company has been unusually effective in reducing the number of passengers. If this boycott should continue to be effective when all fear of violence has ceased, it would afford conclusive evidence that Cleveland sentiment is ripe for a system under which a street railway could not refuse to arbitrate with its employees.

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Pension Commissioner Evans

The campaign that is being waged for the retirement of Pension Commissioner Evans—or rather for his transfer to some other post of equal honor—needs to be watched by the public, or it may be carried to success by the small but insistent minority back of it. The charge that is made against the Commissioner by pension attorneys and is echoed, unfortunately, by Grand Army posts, is that of unfriendliness to the veterans. Nothing could be more preposterous. The Pension Bureau ought to occupy a judicial position upon the claims brought before it, yet nearly all of its older members are at the same time members of the Grand Army of the Republic. It is now what is commonly reckoned a generation since the war ended, and the members of the Bureau under fifty could not, in the nature of things, have seen service. Yet, according to a recent statement of the Commissioner, there are 566 Union veterans among the 1,747 employees, and 452 of the employees are drawing pensions in addition to their salaries. In the Board of Review, which, in connection with the medical division, is charged with the final adjudication of nearly all claims, the chief and 70 of the 110 reviewers are veterans. Though nearly all of the employees of the Department are under the protection of the civil service laws, less than one-fourth are known to be Democrats. This is hardly the force to charge with a bias against the veterans. The particular grievance urged against the present administration of the Bureau is that it does not recognize as binding the ratings recommended by the fifteen hundred medical examining boards scattered over the country. To accept these ratings as final would be a good deal like allowing every congressman to fix the appropriation for his own district in the River and Harbor Bill. But even if these local boards had no bias in favor of claimants in their own districts, they would differ greatly in their judgment regarding the payments to be made in particular cases. For example, when a single application was submitted to four of these boards, a few months ago, one recommended a pension of $25 a month, another $15 a month, another $12, while the fourth recommended that the claim be rejected. A central board of revision is absolutely essential if the application of the pension law is to be uniform in all parts of the country. The campaign against the Commissioner should be resisted by all who would keep the interests of the nation supreme over the conflicting interests of class and sections.

❀

The Colorado Eight-Hour Law

The Colorado Supreme Court has lately announced its unanimous decision that the eight-hour law affecting employees in the great ore smelters is unconstitutional. The Court does not state the grounds for its decision, but explains that these will be formulated in a few weeks, and that the decision itself is announced in advance in order to allay apprehension and assist in settling the strike now going on in the works of the American Smelting and Refining Company over the eight-hour question. Because of its seeming conflict with last year's decision of the Supreme Court of the United States upholding the constitutionality of the Utah eight-hour law, the position of the Colorado court is being fiercely attacked, but its defenders point out that the State Court has merely reaffirmed the position it took two years ago against an earlier eight-hour law, and they claim that the State Constitution of Colorado contains provisions not incorporated in the Constitution of Utah, and therefore not passed upon by the Supreme Court of the United States. These points can best be considered when the full text of the Court's decision is published. Meanwhile the strike for the eight-hour day goes on without abatement—the men resenting the early statement of the Court's position as an evidence of hostility. The fact that smelters independent of the trust—as the American Smelting and Refining Company is called—have granted them the eight-hour day has not only given encouragement to the strikers, but intensified popular feeling against the smelting combination. The President of the Smeltermen's Union states that, prior to the formation of the trust, there was no difficulty about negotiating with its constituent members and obtaining concessions. The State Board of Arbitration has been endeavoring to effect a satisfactory settlement upon the basis of an eight-hour day, accompanied by a greater reduction of wages than the men had proposed. There is hope that its recommendations will be accepted.

❀

The Alaskan Boundary The speeches of Sir Wilfrid Laurier and Sir Charles Tupper in the Canadian Parliament to which we referred last week, had the immediate effect of bringing out the fact that, while the Joint High Commission is not to resume its sessions at the time appointed, still negotiations have been going on directly between the Governments of the United States and of Great Britain on the boundary question. It is intimated that our Government has offered to Canada the lease of a port on the Lynn Canal, thus affording Canada that access to the coast the desire for which is at the bottom of the entire dispute. Such a proposition has been made once before, and was then refused. If accepted now, the sovereignity of the United States over the port would be strictly maintained. and the grant would be like other leases which have been made from the United States to Canada for similar purposes. The main difficulty throughout the negotiation has been the tendency of both Canada and the United States to insist that there is really no room for difference of opinion as to the construction of the treaty which lays down the boundary line. As our readers know, a strip of territory of the shape which is often called " pan handle " runs down from the main portion of Alaska, and cuts off the British territory from the coast. The Lynn Canal is a narrow branch of the sea (about six miles wide), near the head of which are the towns of Skagua and Dyea. These towns were founded by Americans, and are occupied almost entirely by Americans. The Canadian claim of territory, if admitted to its logical extent, would put these towns, and others nearer the coast, under British Government; and, in fact, no *theory* of the boundary is adduced by Canada which would not have this result. As Great Britain has contended strenuously in the Venezuelan case that genuine occupation and residence of disputed territory by the inhabitants of one of the disputing countries should have a determining force, it is hard to see how British diplomacy is consistent in its present position.

❀

The Treaty and its Meaning The actual words of the treaty—made in 1825 between Russia and Great Britain—are:

> The line of demarkation shall follow the summit of the mountains situated parallel to the coast as far as the point of intersection of the one hundred and forty-first degree of west longitude (of the same meridian), and from said point of intersection north. . . . Wherever the summit of the mountains, which extend in a direction parallel to the coast, from the fifty-sixth degree of north latitude to the point of intersection of the one hundred and forty-first degree of west longitude, shall prove to be at a distance of more than ten marine leagues from the ocean, the limit between the British possessions and the line of coast which is to belong to Russia as above mentioned shall be formed by a line parallel to the windings of the coast, and which shall never exceed the distance of ten marine leagues therefrom.

These limitations seem fairly simple and clear, but they are interpreted by the two parties in the most opposed fashion. Canada asserts that the ten American leagues should be measured, not from the line of salt water along the Lynn Canal, but from the outer coast line of the islands; that there is a distinct range of mountains parallel to the coast, and that the line should follow the crest of that range. The United States, on the other hand, asserts very positively that the mountains referred to do not constitute a distinct range, and that the boundary line should follow the indentations of the coast, including the so-called Lynn Canal, to a distance of ten leagues, or thirty miles, from the water line. One of the strongest arguments put forward by our diplomatists is the assertion that Great Britain long ago recognized the boundary for which we are now contending, in making leases of territory from Russia between 1825 and the time when the United States acquired Alaska. It is easy to understand Canada's exceeding anxiety for a right of passage under her own control from the coast to the now valuable Alaskan possessions, which include the Klondike region. It is almost impossible to conceive of Canada's extreme claim being admitted under any circumstances by this Government; and, if her claim is not legal in its entirety, she has no legal case at all. On the other hand, our Government seems to show a disposition to recognize Canada's pressing interest in the matter, and to accord something to her, not as a matter of legal right, but as one of mutual concession and agreement. All talk of a serious rupture between the United States and Canada is really absurd: the problem is intricate and difficult to settle, but not impossible of solution.

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The Transvaal The British Government seems not at all disposed to accept the new franchise law of the South African Republic as final. The law halves the former burden, but it does not meet Sir Alfred Milner's "irreducible minimum" put forward in his recent conference with President Kruger. The speech of Lord Salisbury, the Premier, in the House of Lords last week, may or may not be followed by action, but it has behind it the force of united opinion. He insisted on equality of treatment for the white races in South Africa. While, in the protocol of the 1881 Convention, President Kruger assented to friendly co-operation of the races, he has since taken an opposite line; his one effort, according to the Premier, apparently being to separate the English and South African Governments and to reduce the English to the status of a subjugated race. Lord Salisbury declared that Her Majesty's Government had now put its hands to the plow, and certainly did not intend to withdraw them. Speaking in the House of Commons, Mr. Chamberlain, the Colonial Secretary, said that the outrageous treatment of the Outlanders was part of a settled policy pursued by the Boers. The racial feud already existed and was poisoning the community. The danger of disaffection in Cape Colony and the Orange Free State, affirmed Mr. Chamberlain, was entirely due to the action of the Transvaal. It was not a question of a five or a seven years' franchise, said he, but of the power and authority of the empire and of the position of Great Britain in South Africa. Mr. Chamberlain justified the right of intervention, first, because it was the right of every civilized Power to protect its own subjects; secondly, because Great Britain had the right of intervention under the convention as the suzerain Power; and thirdly, because the convention had been broken in letter and in spirit. He added:

> President Kruger has invited friendly advice, and the Government has thought itself justified in appealing to him that a joint inquiry should be held. These proposals were with the view of determining what representation will be immediately given to aliens, which can be the only basis of satisfactory settlement. If the inquiry is accepted, experts will be appointed, and the Government hopes that then it will be possible to reach an agreement. In any case, the Government will press for necessary alterations in order to secure the objects in view. We have undertaken the cause of the Outlanders, and are bound to see it through. We shall not rest until a conclusion satisfactory to us has been reached. I anticipate that the efforts will be successful, but we will not tie our hands in regard to measures that may be necessary to fulfill anticipations.

❀

President Heureaux Assassinated The assassination of the President of the Republic of San Domingo seems to have been incited partly by personal and partly by political motives. The assassin, Caceres, had a private grudge against President Heureaux on account of the banishment, some time ago, of Caceres' father for revolutionary plotting. There is some reason to believe also —although the information which has reached this country as we write is very meager—that Caceres was a member of a revolutionary party. General Ulisses Heureaux was a man of unquestioned military ability, and of personal qualities which endeared him to his followers. He had narrowly escaped assassination more than once, although it is worthy of note that he was the first President of San Domingo to perish by the assassin's hand. President Heureaux was first chosen as the head of the Republic in 1882, and has been re-elected four times, the last time being last summer. He was a mulatto. Under his administration, San Domingo has been reasonably prosperous and quiet as compared with her neighbor, Hayti; and when the inevitable revolutionary tendency of the people of such a country is considered, it is feared that the death of the President will make anarchy possible for a short time. In view of this fear our Government has ordered the cruiser New Orleans and the gunboat Machias to San Domingo to protect American commercial interests there. No government can be called a strong one which places its entire financial management in the hands of a foreign syndicate, as San Domingo has done; but the immediate result of this arrangement has been, we understand, fairly satisfactory, and the Republic has made distinct progress within the last few years of its history. The legal successor of President Heureaux for the present is Vice-President Figuero. The Revolutionists are likely to put forward as a candidate for the presidency, General Jimines, who was prominent in the attempted insurrection of last year. There are rumors, although not confirmed, that General Maximo Gomez, the Cuban leader, who is a native of San Domingo, may be chosen President.

* * *

The Dreyfus Affair The opening of the Dreyfus trial has now been formally fixed and the instructions of the Government to Major Carrière, who represents it, call attention to the fact that the Court of Cassation declared that the trial should be limited to the question whether the prisoner communicated to a foreign Power any document enumerated in the *bordereau* or memorandum. The witnesses will be limited to those whose evidence bears upon these points. Major Carrière's instructions will not affect the points already judged by the Court of Cassation, nor is he to call for evidence which cannot be legally entertained. The so-called Nationalists protest against Major Carrière's brief as preventing the hearing of much important evidence. There has been some rioting between the Nationalists and Dreyfusards at Rennes and at other places. Such firebrands as MM. Millevoye, Déroulède, and François Coppée, denounce the above instructions as "dictatorial usurpation of authority and stifling of justice." The instructions are now known to have been inspired by General de Gallifet, the new War Secretary. Opinion in most legal circles is that, in accordance with the principles of French jurisprudence, the instructions were not only authorized, but also actually required. Lawyers point out the fact that the Minister of War, in regard to the court martial, stands in the same position as the Minister of Justice in regard to the ordinary tribunals, and it is his duty to prevent the court martial from infringing the absolute authority of the Court of Cassation on any points of jurisdiction, procedure, or evidence which would vitiate whatever verdict the court martial may pronounce and make it liable to be annulled for illegality. Furthermore, we note that Major Carrière himself requested General de Gallifet to furnish him with instructions for the guidance of the court, in order to avoid any conflict with the Court of Cassation. It is a satisfaction to feel that the last act in the Dreyfus drama will be simplified by the consideration only of the points defined by the Court of Cassation, namely, the authorship of the *bordereau* and whether the documents enumerated in the *bordereau* were handed over by Captain Dreyfus. In the course of a recent tour of inspection, General de Négrier, the inspector of four army corps, made a speech, violently censuring the Government for its failure to defend the army, and declaring that, if the Government refused to interfere, they must act in self-defense. He then sent copies of this speech to all generals and officers. In consequence of this sedition the War Secretary removed General de Négrier from his command and from his membership in the Supreme Council of War. As General de Négrier has long been the idol of his troopers and of the public, the prompt action of General de Gallifet indicates both civil and military courage.

* * *

William II. As has been well said, the German Emperor is always considering his qualities, one by one, and finding them worthy of mention to his faithful followers. The other day he presented a statue of his ancestor, the Great Elector, to the town of Bielefeld. In his letter to the authorities there, he declared the gift to have been made to show that, "as in my ancestor, so in me there lives the inflexible determination to proceed on the path which has once been recognized as the right one, and to do this in defiance of all opposition." The noteworthy thing about this particular path is that it means the Kaiser's persistence in a measure which he has caused to be introduced into the Reichstag, inflicting penal servitude upon the inciters to a strike. In a previous speech at Bielefeld he had promised this backward legislation to his supporters. More recently, however, William II. has accomplished a cleverer stroke of statesmanship; yet his remarks on that occasion have caused as much comment as the deed itself. He arranged his Norwegian visit so that he might be in the harbor of Bergen at the time when the French cruiser Iphigénie was also there. He visited the vessel and made a speech to the commander, afterward sending to President Loubet a courteous and well-worded dispatch. While the occurrence is doubtless a proof of the Kaiser's praiseworthy intention to bring about a more cordial understanding with France, his reported speech is such a characteristic example of the strangeness of his mind that we cannot resist the temptation to quote these phrases: "I confess envy of the French navy. There are not such fine fellows in the German navy as the Bretons I see here. The sailors you will see on the Hohenzollern are the best I have, but it is I who trained them. Your navy is the best in the world. It is superior to the English navy."

Lèse-Majeste

A fortnight ago, in a case of lèse-majesté, the German Supreme Court, sitting at Leipsic, actually decided against the Emperor, as monarch of all Germany. It declared that "the sovereignty of the Empire was vested in all the federated governments together." Nevertheless, the court did not hesitate to condemn the prisoner, a poor Socialist editor, as guilty of the crime of insult to majesty. Even if the editor had not censured a sovereign as William II. thinks he understands that term, there had been daring criticism of the "personal opinion" of one who is Emperor in name if not in absolute power. This and many another condemnation for insults to the Kaiser have called forth widespread protest from long-suffering Germans. It is interesting to compare such unrest with the peaceful conditions which obtain in supposedly more disturbed countries. William II. might learn something in this matter from his cousin the King of Roumania. The latter's training has been too truly aristocratic, as is his nature, for him not to be imbued with both spontaneity and simplicity. He has never allowed prosecution for personal attacks on himself or the Queen (Carmen Sylva). Roumania is a country in which the crime of insult to majesty may be regarded as being in abeyance. Nor is there, contrary to the rule in Germany, any class favoritism at the Roumanian court. Anyone may be presented at that court, no matter what one does for a living, no matter what one's social standing. Even Republican Presidents like McKinley, Loubet and Kruger might note that, on a certain afternoon in the week, anyone may call upon King Charles and consult him without so much as a previous asking for permission.

India Drifting Toward the Gold Standard

The report of the Indian Currency Committee, as was anticipated, is a monometallist document. With entire unanimity the members recommend that "steps should be taken to avoid all possibility of doubt as to the determination not to revert to a silver standard, but to proceed with measures for the effective establishment of a gold standard." They oppose, it is true, the radical steps proposed by the English Government in India—namely, that the silver currency of that country should be contracted, and a gold reserve immediately accumulated; but in this consevatism the Committee conforms with the wishes of the London banking world, which is unwilling at this time to create any further drain on the narrow gold reserve in London. The measures which the Committee recommends are to make the British sovereign a legal tender and current coin in India, and to throw open the Indian mints to the free and unlimited coinage of gold. The Committee does not believe that these measures will cause gold coins to circulate among the masses of the Indian people, and it minimizes the extent to which they will cause gold to be hoarded, but it is sure that their adoption would introduce a gold currency for large transactions, and put India in the way of establishing firmly the gold standard when the favorable opportunity arrives. The New York "Tribune's" London correspondent suggests that this opportunity would present itself, if the United States should reopen its mints to silver and thus relax its demand for gold. The Committee itself make no such intimation, but American silver men will certainly regard the adoption of the Committee's proposals as a measure to increase India's demand for gold—and increase it greatly whenever America increases her demand for silver. The English ministry had authority to deal with the matter without referring it to Parliament, and on Friday of last week Lord Salisbury announced in the House of Lords that the Indian Government is to go forward along the lines recommended by the Currency Committee.

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Tenement-House Reforms In order to secure better social conditions through better homes, the Tenement-House Committee of the Charity Organization Society of this city is sensibly urging upon the Municipal Building Code Commission a series of measures to increase the facilities for light, air, and water for the families in the crowded quarters. Two provisions urged are of National interest. One would require that the air-shaft of a tenement-house designed to shelter four families on each floor shall be at least six feet in width by twenty-five feet in length, thus insuring that the light that comes through the windows shall be direct, and that the air that comes through them shall be less stagnant than that within the walls. As this provision only applies to tenement-houses constructed hereafter, and permits the housing of a thousand people on an acre, it is not to be criticised for excessive radicalism. The other provision of importance is that every tenement-house shall have at least one bath-room for the use of the tenants. In the model tenements constructed by the City and Suburban Homes Company it has been found that the bath-rooms, instead of being neglected, as was predicted by scornful critics, are kept in almost constant use during the hours when bathing is at all convenient. These provisions for bath-rooms within the tenement-houses are not only more desirable but apparently more economical than the public bathing establishments, such as have been established in England. In fact, the American public ought to realize that our American cities have advanced much further in providing bathing facilities for their citizens by means of private bath-rooms than any English city has advanced in providing such facilities by means of public bath-houses. We have, for example, just received a report from Springfield, Massachusetts, showing that in that city the number of bath-tubs has increased since 1890 from 2,700 to 7,300, so that at the present time nearly two-thirds of the families in the city have private bath-tubs. This means infinitely more for the convenience, cleanliness, and the self-respect of the city than innumerable public baths could mean, and has required no public buildings and no retinue of attendants.

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Vacation Schools The idea of the vacation school, an interesting description of which by Mr. Seth T. Stewart, Associate Superintendent of the New York schools, is published in this issue, was born in the field of philanthropy and adopted by boards of education in several cities. In others the vacation school is still supported by philanthropists because of the lack of funds at the disposal of the departments of education. From the vacation schools the step was natural to the playgrounds. Those who have studied child life in cities have seen the evil effects of street life on children and have noted the increase in the number of minors arrested during the summer term. To combat these evils, associations were formed to secure special privileges in parks, and on recreation piers, and the use of school buildings, as well as the use of private property which offered space that could be equipped with shelters, swings, etc., to be used by the children under expert supervision. The work in New York and Boston has been developed especially for boys, outdoor gymnasiums having been equipped, with directors who train boys individually and in groups. The result has been just what was anticipated—a marked decrease in the number of arrests of minors in all cities where this summer work has been established. For girls there are in some of the playgrounds, sewing, picture cutting and mounting, quiet games, reading aloud. There are also quiet rooms where books are provided for those who wish to read to themselves. For the little ones there are kindergarten features, the extent depending on the environment and the equipment of the playground. In the playgrounds under the Board of Education the educational features are distinctively preserved. Leading educators have decided that the permanent value of the vacation schools lies in the opportunity offered for social training. The freedom of the child makes self-expression possible, while the freedom as to time given the directors makes it possible for them to train the social instincts of the children. Close observation of the playgrounds shows that they are frequented by the same groups of children, and that these groups give evidences of development that come from social contact under the restrictions of refinement and culture. This form of training is in its infancy and the pioneers are feeling their way. That the summer play school is to be a permanent feature of the educational system of cities is certain ; that the day is not far distant when in all cities the closest alliance will be established between the outside organized work in this field and the boards of education is also sure.

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Yellow Fever An outbreak of yellow fever has occurred at the National Soldiers' Home, at Hampton, Va. The official report, made on Monday of this week, to the Marine Hospital Service at Washington, states that up to Sunday there had been four deaths and thirty-five cases in all. Varying press reports Tuesday put the deaths from four to ten and the cases from thirty-three to forty. All precautions are being taken, and the officials assert positively that there is no danger of the disease spreading in the vicinity. It is thought probable that the infection came from Cuba.

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The Peace Conference

Four years ago, just after the threatened war with England, a few score of reformers met at Lake Mohonk, in New York State, to consider what could be done to lessen the danger of war. Perhaps the greatest and most sanguine idealist of them all, Edward Everett Hale, urged a single specific—a Permanent Court for the settlement of all international controversies. He showed the difference between a court of jurisprudence and a board of arbitrators ; showed how courts of justice had been organized to settle controversies between individuals ; showed how in the United States a Supreme Court had been created to settle controversies between States; and insisted that nothing less than such a court would serve as a substitute for war among the nations of the earth. He was ably seconded by other speakers less sanguine and less impassioned than himself; but the objector was there and objections were numerous : there never had been such a court; the executive department of government would never consent to relinquish to the judicial department the settlement of international controversies; the crowned heads of Europe would never even consider the proposition ; the army was too entrenched, military glory too dear, the love of arms and adventure too strong; there was no method by which the decisions of such a court could be enforced. Answers were not wanting to these objections ; but the prevalent feeling at the end of this conference, even of these sanguine reformers, was that, if a Permanent Court of Arbitration was the sole remedy for war—and none other was suggested—the world would wait a long time for the cure.

But, however fast the true idealist runs, he always finds God before him when he arrives whither his idealism has guided him. Forces of morality and industrialism have been quietly at work against the more noisy forces of war, and now the dream of four years ago appears to be on the eve of accomplishment. History has overtaken prophecy. Let us briefly recall that history, as we have reported it from week to week in these columns.

A year ago the youngest and most autocratic of the world's rulers invited the nations to confer in order "to put an end to incessant armaments and to seek the means of warding off the calamities which are threatening the whole world." Instantly, along with voices of approval, there arose mutters of protest. Even by his own countrymen Nicholas II. was called a visionary, though self-complacent Russian statesmen added that this plaything would amuse the young Czar and keep his hands off practical Russian affairs. This cynical judgment was echoed elsewhere. In England the official "Standard" and the semi-official "Times" declared that the idea did honor to the heart but not to the head of the generous youth, and that the conference could achieve nothing substantial. In this view Lord Salisbury concurred in his Guildhall speech of last November. In France there was more direct opposition. What! was France's ally deliberately proposing a plan which should render a dismembered land unable to seize her lost provinces, if opportunity occurred? In Germany, Professor Zorn, afterward appointed a delegate to The Hague, openly scorned favorable consideration of the eight propositions contained in Count Muraviev's supplementary note to the Czar's invitation, because "the experience of humanity has not reached a maturity to justify such action by international law." Those propositions were: (1) not to increase the present effective of armed military and naval forces; (2) to prohibit the use of new firearms; (3) to restrict the use of the explosives already existing; (4) to prohibit the use of submarine torpedo boats; (5) to apply to naval warfare the stipulations of the Geneva Conventions; (6) to neutralize boats employed in saving those overboard during an engagement; (7) to revise the laws of war elaborated by the Conference of Brussels; (8) to accept the employment of mediation and arbitration.

Nevertheless the great nations responded to the Czar's appeal. They could not well refuse to consider propositions, however visionary, when emanating from so august a person as the Czar of all the Russias. For their consideration delegates assembled at The Hague from Russia, England, France, Germany, Austria, Italy, Switzerland, Holland, Belgium, Denmark, Norway, Sweden, Spain, Portugal, Turkey, Roumania, Servia, Japan, China, Persia, Siam, and the United States. The agreements reached are tentative, not final. They remain open until 1900 for ratifying signatures. Then other Powers not represented at The Hague may sign, provided no Power then present objects.[1] These agreements or covenants are three in number and involve:

(1) Regulations prohibiting use of asphyxiating gases, projectiles from balloons and expanding bullets; (2) Regulations concerning the laws and customs of war on land; (3) Provisions for the pacific settlement of international disputes by mediation and arbitration. Great Britain and the United States will hardly ratify the first agreement, because their representatives believe that to retard the development of inventive genius in warfare retards rather than expedites the cessation of war. All the Powers are likely to sign the second agreement, which revises, in accordance with modern civilization, the unratified laws of war formulated by the Conference of Brussels in 1874.

But the third agreement, providing for mediation and arbitration, is immeasurably the most important. Compulsory arbitration is rejected; optional arbitration substituted. National honor and commercial interests are trusted to enforce the decrees of the Court. Within three months after ratification of the Conventions, each Power is to name four persons to act as arbitrators. A praiseworthy rivalry among the Nations will bring about the designation of the best international-law experts from each country. The arbitrators hold office for six years, but their terms may be renewed. The Court will sit at The Hague, thus perpetuating the initial Peace Conference, and honoring the land which gave to the world Grotius, the Father of International Law. References to this Tribunal will become increasingly natural and normal—first of minor disputes, then of those which are more important. Both its range of themes and its authority are almost certain to increase. By its decisions the whole body of international law will be enriched and made authoritative. Wars are not at an end. Nations will still resort to force, sometimes to perpetuate, sometimes to prevent injustice. But war will cease to be necessary, for the nations that formerly could only resort to force may henceforth resort to impartial reason. The first of the Czar's lofty ideas must, therefore, in time be realized through the last. Arbitration precedes arrest of armaments, and that precedes disarmament.

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[1] Thus England would probably object to the Transvaal, Italy to the Pope, and the United States to the Aguinaldo government, because acceptance of such signatures would involve recognition of the Power signing as an independent Government.

Our delegates have carried their points in the request that the word " duty " be so defined as not to imply any obligation on our part to interfere in European affairs or compel this country to accept European interference in our affairs. The London " Times " congratulates us on thus setting at naught the insinuations of Continental politicians who represent us as being so elated over the result of the Spanish war that we would take a hand in every European controversy. The disputes which might involve our " Monroeism " are those between ourselves and European Powers; between ourselves and another American Power; between two American Powers, neither being the United States; and between an American Power, other than the United States, and a foreign Power. While we have been successful in defining our attitude, we will fully co-operate in settling all international difficulties by means of the agency now happily provided at The Hague.

If our delegates have succeeded signally, they have also signally failed. It is a keen disappointment to record the refusal of the Conference to consider our proposal to exempt private property at sea from capture in time of war. But our delegates have at least given standing to this question, in the Conference's acceptance of a resolution to submit the matter to a future Conference. Its settlement, in favor of the attitude taken for a century by this country, can be but a matter of time, and, we trust, a short time.

In addition to the three Conventions, the final and snmmarizing act of the Conference contains the following expressions of opinion: The Conference considers (1) that limitations of military charges, which at present oppress the world, are greatly to be desired. (2) That the questions of the rights and duties of neutrals should be inscribed on the programme of a Conference to be held at an early date. (3) That questions relative to the type of rifles and naval artillery should be the subject of study by the different governments with a view of arriving at solutions by a future Conference. (4) That an early Conference be called to revise the Geneva Conventions. (5) That questions relating to the inviolability of private property in war be reserved for another Conference.

Not only from these actual decisions and recommendations is The Hague meeting historic, but also from the fact that the first appearance of American delegates in a world conference has shown the reality of Anglo-American friendship. With the regrettable exception of the free-ships proposal, the two delegatons have been one in purpose and action throughout the sessions. In the history of the Nineteenth Century the creation of a Permanent International Court will take its place with the utilization of steam and electricity in the social and moral development of the race. The printing press made universal education possible and delivered man from ignorance and its foster-child superstition; the application of steam and electricity to industry transferred the mere mechanics of toil to nature and succored man from drudgery; the creation of a Permanent International Court substitutes reason for force in the settlement of international controversies and will deliver man from war.

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Pastoral Letters

The Lord's Supper

I have been asked to give in these letters my understanding of the nature and the meaning of the Lord's Supper. Into polemical discussions concerning it I cannot enter. There are some topics too sacred for debate; and this is one. With respect for those who give to this sacred festivity a different meaning and receive from it a different gift, I here seek to interpret what it means to some of us who can neither with the Quaker discard it altogether nor with the Catholic perceive in it a sacrificial efficacy.

The Passover to the ancient Hebrew combined something of the patriotic sacredness which once attached to our Fourth of July and the religious sacredness which once attached to our Thanksgiving Day. In it he celebrated with both religious and domestic festivity the emancipation of Israel from Egypt. A supper was one of the chief features of this festival. It was domestic, not ecclesiastical. The father ordinarily slew with his own hands the sacrificial lamb for this supper, though sometimes rather for reasons of convenience than of ritual, it was slain for him by a Levite. The feast at which it was partaken was always a family feast; and at a certain point in this feast the father broke and passed to the household unleavened bread, with a reminder of the night when, in haste, their forefathers ate unleavened bread on the eve of their hurried departure from the hated land of bondage. Later a cup of wine was passed and drunk with a similar reminder. Thus the story of their Nation's birth was kept alive in the mind and heart of the Nation.

Jesus Christ was, we ought never to forget, a Jew who loved his country, and he had earnestly desired before his death to eat one more Passover supper with his disciples, who were to him as his own family. But when he broke and passed the bread and again poured and passed the wine he changed the ritual. "This is my body," he said, "broken for you." "This cup is the blood of the new covenant, shed for many for the remission of sins." Thenceforth they were to remember him in their sacred festival. It was to be to them the reminder of one greater than Moses and a more far-reaching deliverance than that from Egypt.[1]

This was the simple origin of the Lord's Supper. It was an ancient national festival, both patriotic and religious, with a new significance given to it. Simplicity characterized everything that Jesus Christ did; sacredness invested all. The sacredness of simplicity was in this last gathering of Christ and his friends before his death. These friends belonged to no church; for the Christian Church was not formed until after the resurrection, and was founded upon it. They had subscribed to no creed; even the simplest of Christian creeds was not formulated until at least two centuries later. Not one of them had received Christian baptism, and only four or five baptism of any kind. The supper was not in their minds, nor in his a church ordinance; it was a family festivity. It is hardly possible to suppose that he meant, or that they thought he meant, that the bread and wine as he, sitting there with them, passed it to them, was his own literal body and blood. That he had his death in mind can hardly be doubted; the circumstances of the case, his own prophetic prevision, the language which he used, make this clear. But it is equally clear that it was not in their minds. They did not, they could not, believe that he was about to die. Up to the very last they expected some supernatural deliverance which would give them triumph, and their enemies dismay. The deliverance which came, they did not and could not expect—deliverance from the tomb itself after his enemies had done their worst.

But, whatever they thought or failed to think, whatever they saw or failed to see at the time, after their Master's crucifixion, they soon began to associate that crucifixion with this their last meeting with him. After he had gone they met in private houses to recall all the sacred scenes in his life, and none were so sacred as these last scenes. After the very slowly accepted story of his resurrection had reawakened their hope, and they had this wonder to talk about, new sacredness was attached to their gatherings. Their meetings were held in private houses; lasted all day; sometimes far into the night; and necessity required and hospitality provided some simple refreshments. As in their homes they sat about the table, still conversing of him, this last Passover supper which he had eaten with them was present to their minds. As they passed to one another the bread and wine, which constituted the staple of the peasants' meal, they reminded one another or told new disciples who had joined them, of all the incidents of their last meeting with their Lord—how they had quarreled for precedence at the table; how he had washed their feet; with what tact he had banished the unwelcome traitor from the room, without disclosing the secret of his treachery; what the last loving words to them had been; what his last prayer; with what new sacredness the Passover meal had been invested. Then they went on to talk of his arrest, his trial, his masterful dignity before Pilate, the sad funeral procession, the considerate love for the weeping women, the penitent thief, the broken-hearted mother. Thus all the sacred associations of Christ's death clustered about this table; and every supper became a memorial of his life, his passion, and his death.

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[1] It is true, as Dr. McGiffert has shown, that the words, "Do this in remembrance of me," are found only in Luke and in Corinthians, and therefore probably come to us through Paul. But Paul tells us that he derived his account from the Lord, probably through some of the eleven; and there is no reason to doubt the report, nor does Dr. McGiffert indicate that he doubts it.

As time has passed on other associations have come bringing their sacred gifts to this simple supper table. All participants sit at the same table, all remember the same Lord, yet each drapes it with his own peculiar memories. I recall dear friends in other lands who sit at the same table, perhaps on the same Sunday, and think of me as I think of them; I recall the sainted dead by whose side I have sat, but shall never sit again until we drink this wine new in the kingdom of God; I recall the great church, crowded from floor to ceiling on a great anniversary, when my pastor broke the bread and consecrated the wine for three thousand communicants; I recall the little village church with scarcely twoscore of communicants within, and the birds singing softly their communion music in the trees without; I recall the upper chamber where half a score of friends gathered at the bedside of a sick, and, as we then thought, dying disciple, to share once more with her these memorials of him with whom we are one in life, in death, and in resurrection. And this supper means to me all that which this history means—penitence for the past, hope for the future, love in all, because Christ is all.

When the father is sixty, the home is not what it was when, at thirty, he bought it and moved into it with his bride. Here is a tree she planted, here a path he himself laid out, here a garden his boys helped to make where before was sod. The rooms within are consecrated by innumerable memories. Here his children have been born; here his daughter married; to this dining-room the boys with their mates returned for vacation festivities from school and college; out of this door has been borne the loved body of some departed one. The house is a history of thirty years of joy and of sorrow, of success and of failure, of achievement and of sacrifice. So the Lord's Supper is not merely that first supper in the upper chamber; it means not merely what it meant then to the eleven. It means to me all the associations which cluster about it: the faith, the hope, the love which it has nurtured and which, by the memories it evokes, it still nurtures.

But it means more.

Those who regard a law of Christ the most sacred of all things naturally interpret "Do this in remembrance of me" as a command. To me the request of divine love is even more sacred than the command of divine authority. "Do this in remembrance of me" seems to me the request of divine love. My master wished to be remembered and wished me to remember him. This desire of love not to be forgotten is not a human weakness, it is a divine strength. All other so-called service to him is rendered to my fellow-men, though the fact that I am rendering it by his direction and in his companionship makes it sacred. But the one thing I can do for him and for him alone, is to remember him in the way in which he has asked to be remembered. And, when I do this, I am sure that he also remembers me. It is said that the Swedenborgians are accustomed to leave a vacant chair at table as a symbol of the presence of the dear departed. I sometimes almost wish that at our communion-table a vacant chair were left as a symbol of the presence of the Master. For though I do not believe in either transubstantiation or in consubstantiation, neither in the literal nor in the mystical presence of Christ in the bread and the wine, I believe in the real presence; I believe that the master also loves to remember and be remembered, sits at every communion-table, makes it a true Lord's table, and adds to the sacred memories of human companionship, and the more sacred memories of his own life, death, and resurrection, what is most sacred of all, his actual, vital, spiritual fellowship in the breaking of the bread which is again eaten with him, and in the drinking of the cup, which he again partakes with his friends. L. A.

The Educational Situation

Dr. Butler's report of the educational progress of the year, which appears on another page, is, from many points of view, very encouraging. It suggests two main lines of progress in American education. First, the notable series of authoritative works on educational subjects which has appeared during the last twelve months makes it clear that educational movements and methods are no longer drifting without guidance and in detachment from one another. The time, not only of co-ordination, but of philosophical insight, has arrived. When such men as Dr. Eliot, Dr. Gilman, Dr. Harris, Professor James, and Dr. Butler himself, to name a few representative educators, are attempting to guide the educational development of the country by the exposition of the ends and principles of education, and by putting beneath educational activity a sound philosophy of education, there is great reason for hopefulness; for one of the difficulties from which education in this country, in schools and colleges of every kind, has suffered has been the lack of co-ordination and harmonious co-operation. It is no exaggeration to say that until the last two decades there has hardly been any general feeling that education must be dealt with as a whole, and that it must be based upon a sound philosophy. This is now the dominant tendency of the hour. The feeling deepens every year that all educational institutions must be co-ordinated, from the kindergarten to the technical school; that back of all educational methods there must be a sound and intelligent educational philosophy; that duplication of educational facilities and consequent waste of educational funds must be stopped. The fact that there are to-day in the educational world so many leaders of light and force is in itself an assurance that the educational movement of the country will be accelerated in speed and directed to the highest ends.

In the second place, as Dr. Butler points out in his comment on school organization and administration, there is a growing recognition of the necessity of securing the highest efficiency in public-school work by detaching the administration of the public school from politics, and by organizing it on what may be called a professional basis. This end is to be secured by making the machinery of education simple; by placing power definitely in a few hands in order that responsibility may be fastened with equal definiteness upon a few persons. In many parts of the country the reform of public-school methods, both of administration and of teaching, is in its initial stages; but it is begun, and it will be carried to the end. One of the most hopeful features of the situation is the growing interest which women are taking in the schools; an interest manifested by constant visitation of school-houses and investigation of their sanitary condition, and by study of school methods and educational history. There is growing up in this country a large group of women who will presently possess thorough knowledge of the subject, both from the theoretical and the practical side, and who will constitute in every community a body of educational experts. These women are directing their attention largely to the public schools, where attention is primarily needed. Their work, combined with that of the various educational associations formed for the same purpose, will widen public interest in school matters, and add to the moral impulse behind the movement for school reform.

Thus along two great lines it is possible to register a distinct advance in educational intelligence and resources. But these are not the only evidences of progress. Perhaps nothing in the present situation promises more for the future than the awakening of the home to educational self-consciousness. A great many men and women are discovering, for the first time, that education begins in the home; that the home is the first school, and in certain respects the most important; that the child, from its earliest years, ought to be regarded by the father and mother from the standpoint of its spiritual development; and that the home must stand behind the school and co-operate with the teacher if the best results of education are to be secured. It is at this point that the kindergarten movement, with its mothers' classes and its broad and vital conception of education, has made a great contribution to the educational awakening in America. The number of mothers who are looking at their relations to their young children from the educational point of view is steadily increasing. Mothers' classes, which were once organized largely for the benefit of women supposed to be ignorant of the primary duties of motherhood, are now being sought by women who have had every advantage of general educational and social training; because it is seen that no position in life involves a more thorough preparation than the position of a mother. The progress of the kindergarten, commented upon in these columns not many weeks ago, need not be interpreted again, but must not be overlooked in any survey of the educational conditions. That movement shows the advent and advance of a more vital and spiritual conception of what education must be in the life of a great community.

The teaching of recent history, as pointed out in these columns in the Educational Number a year ago, brings into clearer light the practical necessity of the most thorough training for the work and duties of the future. It is said that on the day when the news of the battle of Manila reached Constantinople, the Sultan sent for the American Minister, Dr. Angell, and asked him if it would be possible for Turkey to secure the kind of guns which Commodore Dewey had on his fleet. Dr. Angell replied that he thought it would be quite possible to buy the guns; but, he added, "There is one thing which your Majesty cannot buy; you cannot buy the men behind the guns." That was the answer of educated Democracy to uneducated Absolutism. Democracy is strong only as it is intelligent. When that statement is made, with all its implications, the most pressing argument for the largest and most generous endowment of education in this country is brought home with all the force of recent illustration. If Americans are to meet successfully the competition of the world in those great fields which are now opening up to commerce and civilization, they must carry into that competition the highest training, the largest knowledge of science, the most thorough technical skill. The future belongs to the race which educates itself most adequately to comprehend its opportunities and use them for the advancement of humanity.

A New Life of Shakespeare

The Outlook has great pleasure in announcing that its most important literary feature for the year 1900 will be an illustrated biography of William Shakespeare, to be written by Mr. Hamilton Wright Mabie. The biography will be in twelve parts, beginning with the first issue in January, and will be accompanied by a large number of pictures, most of them made expressly for the work. It will bear the title "William Shakespeare: Poet, Dramatist, and Man."

Dr. Jowett held that for the teaching of ethics biography furnishes by far the richest material. The virtues are never so impressive and contagious as when they are revealed in the lives of men of commanding force and effectiveness. In the careers of the leaders of humanity the victorious qualities of character assert their true place in society, and men are not only taught by great examples, they are also moved and inspired by them. The Lives of Plutarch have been finely called "the pasturage of great minds." From this point of view The Outlook has in recent years given its readers studies of Mr. Gladstone, a typical English statesman of wide human interests and commanding character, and of James Russell Lowell, a representative American scholar, poet, humorist, and man of affairs. In the careers of these distinguished men the two families of the English race have been seen in unity of ideals and diversity of temperament. The last eighteen months have brought into clear consciousness the historic and racial ties which commit the two countries to a kindred growth and destiny; they stand together for certain great religious, moral, and political ideas and aims. Those ideas and aims have been thrown into sharp relief by recent events; they have defined themselves by sudden and dramatic contrasts with divergent conceptions of individual action and of the ends of government.

In the hope of making still more clear the genius of the English-speaking race, The Outlook will publish during the year 1900 this biographical study of England's greatest creative spirit, living in an age of immense vitality and energy, and expressing in his work the spirit and genius of the race in imaginative forms but in active and masterful contact with the realities of life. In this biography the attempt will be made to realize the poet and dramatist as a great Englishman, to approach him through the atmosphere of his own age, to set him distinctly in his own time, to bring about him his brilliant contemporaries, and to exhibit him as a typical man in a great and characteristic epoch. So far as possible, the literary and the vital points of view will be held in unity, in the hope of bringing into distinct view the foremost man of English blood.

The successive chapters will be richly illustrated from a vast mass of material furnished by Shakespeare's country; the England of his age in its buildings, theaters, pageants, and characteristic dress; a wealth of portraits of the great men who made the Elizabethan period the richest in English history, in literature, colonization, daring adventure, and heroic achievement.

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The Spectator

The Spectator had a very pleasant chat the other evening with some people interested in the affairs of the University Extension, and received a number of sidelights upon that interesting movement. The Spectator himself does not go to its classes or strive to pass its examinations, but he avails himself often of its lectures, and notices that a very large proportion of his fellow-citizens take the same attitude, and unfairly endeavor to enjoy all the pleasures of University Extension without doing any of the work. He said as much to these friends, who frankly admitted that the English leaders were a trifle disappointed in America in this respect. "In general intelligence," one of them said, "the average American audiences are ahead of the average English ones; but when it comes to reading the books prescribed for the course, and attending the classes in earnest, the English are far in the lead."

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The women of both countries, the Spectator was told, were immensely more interested and hard-working students than the majority of the men. "Almost all our essays come from the women of the classes," said one lecturer, "and they do the most of the reading—sometimes pretty stiff reading, too." Their essays, however, are apt to show more enthusiasm than logic, and strong criticism is often necessary. One young lady in England, it seems, was not as submissive as she might have been to the correction, by the lecturer, of her paper upon Charles the First, into which she had poured a great deal of ardent feeling and a still greater number of incorrect and irrelevant statements. She responded in a short but intense note, containing only these words:

> SIR: You may harry my facts as you like, but for my opinions I would gladly die!
>
> Yours, ——.

It is comforting to know that the latter alternative was not required by the lecturer, and that she is now writing novels, in which she is getting along very comfortably without facts, and can set forth her opinions undisturbed.

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To the Spectator's surprise, he was told that the center and soul of University Extension in America is not that home and cradle of lecturing, New England, but the city of Penn and Franklin and its surrounding towns. Why New England has not taken up the idea with enthusiasm no one can tell; but neither her colleges nor her towns have co-operated as heartily as has Philadelphia. The libraries of the Quaker City have made special efforts to provide the necessary books for every course given, and the colleges have done more than anywhere else in America to help along the university feature of the movement. The best fields, too, so far found have been the small towns near Philadelphia, where, out of perhaps fifteen hundred inhabitants, two hundred and fifty will belong to the classes and work creditably and perseveringly at the course as far as possible.

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Speaking of books, it seems that the workingman is ahead. A good story is told of how a lecturer from Oxford, going down to give a course of lectures upon the later days of Rome to a class of several hundred workingmen near Birmingham, sent word to the Oxford secretary that he wanted a copy of the great historian Gregorovius (of whom the Spectator must confess an inglorious ignorance) for the use of the class. The secretary responded that in the students' course at Oxford itself nobody had taken the trouble to open a volume of Gregorovius, and therefore it had not been considered necessary to buy it for the use of outside classes, who were presumably less likely to read such dry pages than ambitious undergraduates would be. The lecturer was disappointed, for he had referred to the book in his syllabus; but when he reached his class, he found that his regret was needless. The men had clubbed together and bought themselves, not one Gregorovius, but two; and some of them had read it through already, in preparation for the course! In another part of England, where the course touched on Irish history at one point, a gaunt, weather-beaten-looking man put the first question as soon as the class was opened: "And what poseetion has Giraldus Cambrensis as an authawrity, Meester ——?" The lecturer of the evening, luckily, had just been consulting the ancient writer, and was able to answer the query, but he was rather taken aback, nevertheless. He found afterward that the man had read everything upon Irish history that he could come across, and was really a very highly educated person upon that special subject, knowing rather more, indeed, than the lecturer as to dates and details.

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In some places, however, the Spectator learned, the Extension movement finds no such appreciative hearers. One meeting, for instance, in an out-of-the-way town was unique in its developments. The hall was well filled, but it soon became evident why. Upon one side were the adherents of one way of thinking, on the other side those who held a different view. The lecturer had not previously thought his course at all likely to connect itself with the questions of the day; but he found that he was mistaken. The most innocent and historical remarks were made a target for hisses from one side, and loud answering applause from the other. At the close, representatives of both parties came up and asked him to take a drink with them at the hotel, and he was extremely glad to be a temperance man, since they were evidently willing to fight to the death over which invitation he accepted. Another lecturer, by the way, returning from a remote New Jersey town, inquired of the Philadelphia secretary, pathetically, "Am I expected to take all the drinks that are poured out for me? I have a pretty strong head, but a few more lectures will upset my health, I am afraid."

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Many of the centers have most interesting points. There is a colored center in one of the large cities (consisting principally of school-teachers), which is peculiarly appreciative and hard-working. One young colored man, however, quite upset all the lecturer's ideas as to the ideals of his race by writing an essay to prove that Washington, as a great man, was only in the second rank of the world's heroes. Alfred the Great, this student contended, was far beyond our first President in greatness—but, with unconscious illogicality, the reason for this was stated to be that Washington was not truly American in character or ideas, but "half a Britisher"—Alfred's nationality evidently being forgotten for the moment.

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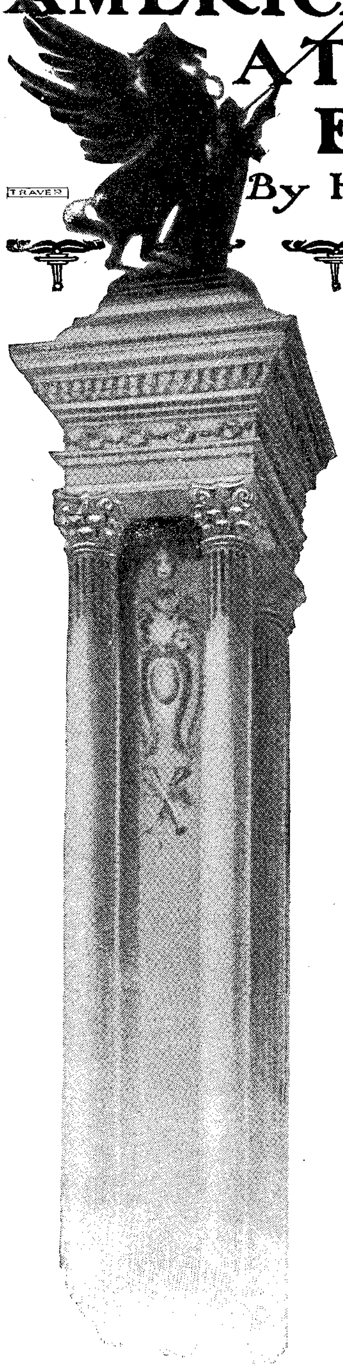
Perhaps the funniest story the Spectator heard about the movement is this, about one of the papers handed in for examination. The assistant who on that occasion happened to correct the papers was of a kind heart and averse to passing a harsh judgment upon any essay, no matter how crude. There was one, however, whose merits were nil and whose faults were glaring. Nothing could be said for it; but the sympathetic assistant got round the difficulty (or thought she did) by adding, after a gentle review of the essay's evident faults, "There is promise for the future if the writer perseveres." After the next lecture, the lecturer was approached by one of the class, a little, bent old lady, dressed in neat black, who handed him back the rejected essay. "It is very kind of you, sir," she said, humbly, "to say there is promise for my future, but I'm seventy-five now, and I don't believe I'll go on."

AMERICAN EDUCATION AT THE PARIS EXPOSITION

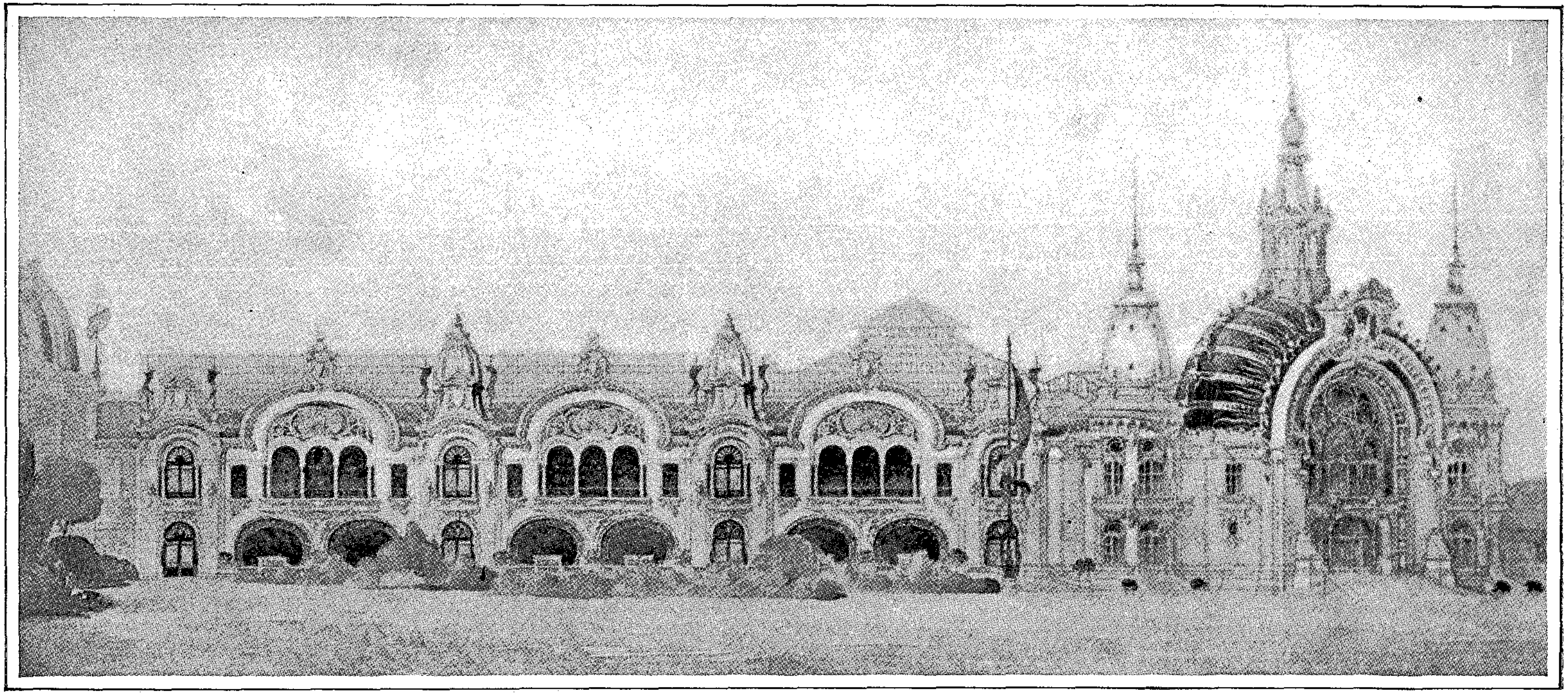
By HOWARD J. ROGERS



IN an age pre-eminently scientific, no science has made more satisfactory progress than the science of education. The theory of public education in its relation to the State has advanced from the education of the few and select at personal expense or by Church aid to the education of all at State expense. The science of teaching has advanced from its chance dependence on the personality of the instructor to the certainty of skilled teachers, trained in the principles and philosophy of education. The material development and equipment of the school has kept pace with the advance in architecture and hygiene. The literature of education has grown from a few scattered classics to a magnificent library which boasts its Spencer, its Froebel, its Mann, its Hopkins, and its Harris. To portray this growth is the work of the Department of Education at the Paris Exposition.

The French authorities, in their Exposition classification, have given education the place of honor, recognizing it—in the language of the French Commissioner-General—as the source of all progress, since through it man enters into the work of life.

In the arrangement of the United States exhibit, States, or any parts thereof, will not be recognized as units—simply as contributors. Quite unlike the Chicago Exposition in 1893, we are not placing one State in comparison with another, but our Nation with other nations. Our work as a nation will be judged with the work of France, Germany, and England, and its arrangement must necessarily be made with this fact in view. It is a matter of absolutely no moment to a foreigner whether one of our States has a better or a worse educational system than another. What is the best work which the schools of the United States can produce in any department? will be the question to be satisfactorily answered. At the same time, any piece of work or system of work contributed by any city, village, or institution will be credited thereto, and catalogued and judged for an award as coming from it. About fifty per cent. of the total area of three thousand square feet granted to education will be devoted to elementary and secondary schools, and fifty per cent. to higher education and special forms of education. To one who has in mind the tremendous areas given to educational exhibits at the Chicago Exposition, this would seem a totally



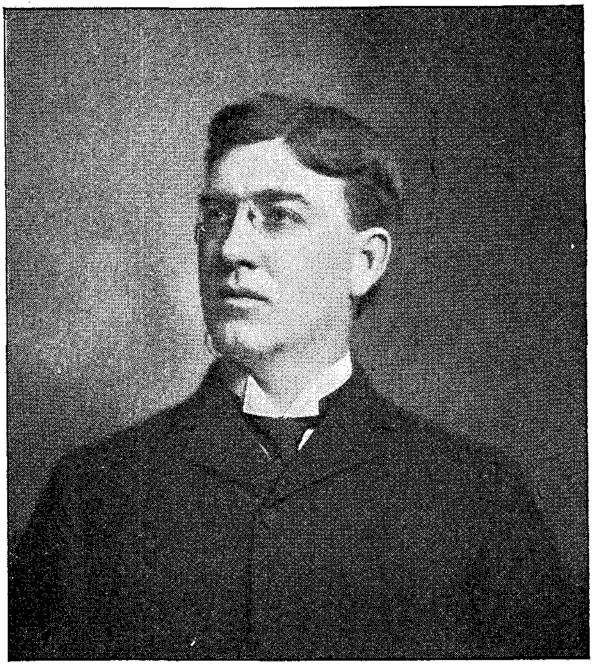
THE PALACE OF EDUCATION, PARIS EXPOSITION, 1900 inadequate space. It certainly is inadequate; and it is a very difficult problem to devise exhibit appliances which will enable us to show those things which must find a place in order properly to represent the development of our system. At the same time, it must be said that the limitation of space is not without certain compensations, as it absolutely forbids the padding out of an exhibit by useless repetitions, and strictly limits the exhibit to the legitimate development of work of the public schools, colleges, and universities, leaving no room for fads and doubtful experiments.

In that space which is devoted to the work of the public schools the division will be made into kindergarten, primary, grammar, and high schools. The work will be exhibited grade by grade, carefully classified and designed to illustrate the most advanced courses of study. Schools and localities are at liberty to contribute pieces of work to any grade or section; and a few of the larger cities, such as Boston, New York, Newark, Albany, Chicago, Omaha, and Denver, are preparing a graded and systematic exhibit, from the kindergarten through the high school.

The work of a city—as New York, for example—will be found in all four of the sections above named, the point being, not to show as a unit the growth of New York schools, but to show by grades and departments the work of the schools of the Nation in each department; and in each New York will be a factor.

A similar radical departure from the accepted traditions has been made in the case of colleges and universities. There is not sufficient space to grant to the institutions which in equity could demand consideration for any one of them to satisfactorily portray its resources and equipment. The exhibit of higher education will, therefore, be divided into departments, as follows: Philosophy, Language and Literature, Pure Science, Fine Arts, Education, Law, Medicine, Theology, Engineering, Architecture, Agriculture.

Colleges and universities may exhibit work in one or more of these departments, as they choose. This choice may be made with reference to certain departments in which they deem themselves particularly strong or well fitted to bring out some special and salient features.



HOWARD J. ROGERS

Director of Education and Social Economy for the Commissioner-General of the United States to the Paris Exposition of 1900.

By this arrangement we shall have, in series, illustrations of the working processes in all the great faculties or departments of our universities. A foreigner who is interested in pure science, or in medicine, can find grouped in one space a concise statement of the extent to which this work is developed in our American universities, with as much illustrative work in addition as the space assigned us will permit. The exhibit, as a whole, will give a clear idea of the field occupied by our great universities. This plan of arrangement was presented to a special advisory committee, appointed by the National Educational Association, and, after careful consideration, was unanimously approved. It has also been indorsed by all the colleges and universities, with remarkable unanimity; for we recognize that it is no small thing to ask a man who is proud of the school or system under his supervision to sink his identity and join in a departmental exhibit from a purely National standpoint. Its adoption, however, allows the United States Commission to develop an exhibit which will be collective, scientific, graded, and distinctly National in character, inasmuch as it will represent the most advanced thought of our country in every department of education, irrespective of section or locality.

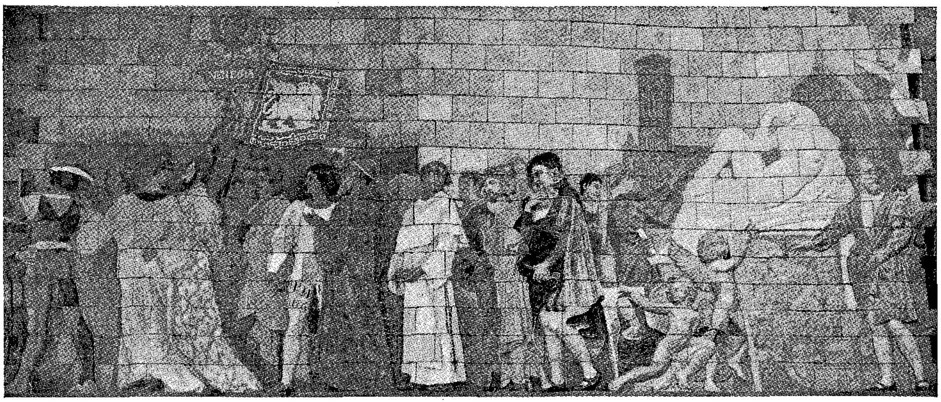
A series of monographs—seventeen in number—on the educational conditions in the United States is being prepared, with a double purpose: First, to form a logical sequence around which the exhibit, in its development, may be grouped; and, second, to give a concise presentation of the educational conditions existing in the United States at the close of the nineteenth century, and their historical development. The series is being written by the best specialists in the country in their respective lines, and will form the most valuable contribution, from a scientific and historical standpoint, to the educational literature of our country that has ever been published. I am glad to say, too, that this entire series is contributed by the State of New York to the educational exhibit of the United States.

Such exhibits as university extension, schools for defectives, commercial schools, agricultural schools, Indian schools, etc., will receive as full a representation as the limited space will permit. In each branch of education, special or general, advisory committees from the National Educational Association have been appointed, with whom the director of the Department of Education may consult.

The educational exhibit of the United States will be situated in a building devoted to education and the liberal arts in the Champ de Mars. The installation and the designing of the façades has been intrusted to the most eminent artists and architects in the country, whose names we are not now at liberty to mention, and the effect will be in harmony with the dignity of the subject, and above criticism as a work of art.

An interesting feature connected with the educational exhibit will be the series of Educational Congresses to be held in Paris during the summer of 1900, in connection with the congresses in nearly every other field of science and literature. American participation in these congresses will be controlled by the Commissioner-General for the United States, and it is his expressed intention to permit no person to represent the United States therein who will not be an honor and a credit to his native land.

While there have been former educational exhibits on the part of the United States in foreign international expositions, that of 1900 will be the first which has attempted to show anything like a unified system. The object which the Department of Education has in presenting this view may be summed up as follows: We believe the American citizen, the composite type, is superior to that of any other nation. We wish to demonstrate this to all foreign nations, and put before them clearly and understandingly the system of education which produces this type. On this ground we have been able to appeal, not only to the professional pride of the school men of the country, but to their patriotism and their loyalty and those of the people at large.



"THE HISTORY OF ART"—PANEL FROM THE FINE ARTS BUILDING

The Educational Progress of the Year

By Nicholas Murray Butler

THE task undertaken in this paper is difficult in proportion to its brevity. It would not be impossible to set down in formidable array the main events of the year, at home and abroad, in the field of education, and to review them; but Homer's Catalogue of the Ships, over which no schoolboy has ever traveled except in morbid curiosity or in punishment, would be lively by comparison. For reasons, then, of comfort and convenience, as well as those which rest upon a sense of relative values, I shall select for mention and brief criticism only those happenings which seem to me most to deserve the emphasis which will be laid upon them.

During the period under review there stand out prominently in the United States two series of events which are eminently characteristic of the tendencies and movements most manifest among us. These are the striking additions to the literature of education which have been made by Americans, and the study and constructive thought which have been devoted to the problems of public-school organization and administration in larger cities.

For two generations Americans have been writing and publishing books upon the theory and practice of education which were on too low an intellectual plane to meet the needs of to-day. They belong to the literature of the camp-meeting rather than to that of the study. They were undeniably well-meant; on the whole, they did great good. But they were not nutritious as a steady diet. On their pages the obviously axiomatic jostled the eternally commonplace. There were exceptions, of course; but out of the fifty best-known books on education which were published here between 1830 and 1890, certainly more than two-thirds must be condemned as unscholarly. The reason is not far to seek. Scholarship and care for education as such were divorced. The colleges had rolled the Baconian half-truth, Knowledge is power, under their tongues so long that it made other condiment unnecessary. Meanwhile, the elementary schools and the normal schools were suffering from lack of the scholarship which only the colleges and the yet unborn universities could give. The scholars looked askance at the schools as something beneath them; the schools, unmindful of the fate of perpetual motion, undertook to live on their own scholarship alone. The results were not happy.

Now all this is changed. Dating, perhaps, from President Angell's success in 1879 in securing the foundation at the University of Michigan of the chair which has been successively occupied by Payne and by Hinsdale,[1] and from the elaborate presentation of education as a university subject made by President Barnard, of Columbia, in 1881 and again in 1882,[2] the movement to bring the upper and the elementary schools together in mutual understanding and in a spirit of sympathy and co-operation began to gather headway. It grew rapidly, and in 1894, when the President of the oldest American university, one which had stoutly resisted the inroads of education upon it, made his notable address upon the "Unity of Educational Reform," pointing out clearly the fact that the same principles must govern educational effectiveness at whatever stage of development it is sought, the victory was won. For years before this President Eliot had himself been a conspicuous example of the new spirit, and now it has come to pass that that university which does not pursue education as energetically as it pursues physics or classical philology is no longer upon a pinnacle. Times have changed, and most intelligent men have changed with them.

The most noteworthy feature of the educational literature of the year is its complete reflection of this new and inspiring point of view. It treats school topics with the seriousness, the care, the scientific method, which mark the scholar,

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[1] Payne, "Contributions to the Science of Education," p. 337.

[2] Reports as President of Columbia College, 1881, p. 38-50; 1882, p. 51-65.

Homilies upon education have disappeared before the study of education. As a result, we have the beginnings of an American literature of education which will be permanent.

It will not have escaped notice that during the past twelvemonth, or a little more, there have been books published by Mr. Eliot, by the late General Walker, by Mr. Gilman, by Mr. William James, by Dr. Münsterberg, by Dr. Hinsdale, by Mr. Thomas Davidson, by Miss Blow, by Bishop Spalding, and by Dr. Harris, which illustrate my meaning. Even the purely literary critic, accustomed to scorn the study of education or perhaps of anything except the speedy removal of one impression by another, will not hesitate to call this group of books remarkable. They are so remarkable that two decades ago they would have been impossible. Each book reflects the peculiar genius of its writer; taken together they give us a true picture of the forces and ideals which are moving our educational scholarship and grappling with our educational problems. Mr. Eliot's "Educational Reform"[1] reveals the unfolding of a programme of effort and achievement, framed thirty years ago, but broadening as it unfolds, and gaining power in development. Its terse, virile English appeals directly to the heart as well as to the head of democracy. If every teachers' meeting and every institute to be held during the next year were to have read to it the address on "The Function of Education in Democratic Society," with which the volume ends, it would be time excellently spent, and the lives and the work of the teachers would surely show its influence.

General Walker's interest in education was both general and special, and his "Discussions in Education"[2] faithfully represents this fact. He labored by word and by deed to organize manual training and technical education as they should be in a great, all-inclusive educational scheme like ours. He lived to see the institution over which he presided, though sadly hampered through lack of funds, recognized as the leader of its class. His statement of the argument for manual training was everywhere held to be most cogent, and his policy of reform in the schools and colleges rang with the note of leadership.

The scope of Mr. Gilman's volume is narrower, as its title, "University Problems,"[1] indicates; and yet, just because of the many points of contact between the university of to-day and life, the several papers it contains are in no sense technical.

These three books are themselves enough to indicate that the higher education is assuming its share of responsibility for education as a whole, if there were no other evidence whatever. These books are in a class by themselves. All three are catholic, all three are in the true sense practical. Their authors are men whose lives have been spent in tracing practice upon the background of theory, and hence their books are an example as well as an exhortation.

Mr. William James, our master-craftsman in psychology; Dr. Münsterberg, whose welcome is the warmer because of our appreciation of his strenuous idealism; Dr. Hinsdale, who has for the first time set before us with historical faithfulness a picture of the great educational upheaval which Horace Mann brought about; Mr. Davidson, whose exposition of Rousseau is as fascinating as his exposure of the fallacies contained in the theories of that erratic genius is scathing; Miss Blow, with the simplicity of mastery in revealing the philosophy of Froebel; Bishop Spalding, with spiritual insight and sure literary touch; and Dr. Harris, with the subtlety and comprehension of thought which have taught us all, are the remaining writers on education who have made the year memorable.

Mr. James presents in the concrete[2] his reply to the much-mooted question, How can psychology be made practically useful to the teacher? He does not argue; he demonstrates. At his hands mental life is all simplicity and naturalness, and we turn with satisfaction and delight to a book on psychology, both authoritative and readable, which can safely be put in the hands of the youngest teacher. It ought at once to drive into the darkest corners the superficial and third-rate manuals of psychology which are so often pressed upon teachers, and which in their construction exemplify perfectly the motto made familiar by our journal of humor, "Life," "Aut scissors aut nullus." Dr. Münsterberg's[1] book is of a different sort. It interprets life and life's interests in terms of psychology, and it interprets psychology, in turn, in terms of life. It is truly a great book. To be understood and appreciated, it must be taken as a whole and viewed in its true light as a contribution to the world's philosophy. Dr. Hinsdale[2] and Mr. Davidson[3] take us by the hand through the fields of history. They show us the beginnings and the meaning of much which is now current among us. The Boston schoolmasters of sixty years ago talked and acted very like their successors of to-day in New York, Chicago, and San Francisco. They had the same excellences and the same defects. History seems to be repeating itself, and we feel depressed. Not even Horace Mann's great nature seems able to move the dead-weight of tradition and of Bumbledom. But Mr. Davidson helps us to cheer up. What an attractive rogue Rousseau was! How influential and how absurd! What a dance he must have led the musty old pedagogues of Europe! It is all very fine and very amusing—at a century's distance. But we must not be caught with that chaff of his twice. Nowadays we ask, rather severely, what "education according to nature" means. According to whose nature? According to what nature? After listening politely to the answers of Rousseau's apostles of to-day, we refuse to be convinced that nature means nakedness, and we continue to hold that man has made himself some intellectual and moral clothes during all these centuries.

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[1] The Century Company, New York, 1898. $2
[2] Henry Holt & Co., New York, 1899. $3.

[1] The Century Company, New York, 1898.
[2] "Talks to Teachers on Psychology" (Henry Holt & Co., New York, 1899).

WILLIAM T. HARRIS

United States Commissioner of Education

Miss Blow, with happy insight, gives to her exposition of the philosophy of Froebel the title "Letters to a Mother,"[1] for the mother only less than the child is the object of the Kindergarten's influence and care. In her brilliant pages the same spiritual philosophy shines forth which Dr. Münsterberg uses to light up and explain life—the one with which Dr. Harris measures the breadth and the depth of the whole process called education. Bishop Spalding,[2] too, strikes the same note over and over again, and sends us away uplifted with the divine harmonies echoing in our souls. Dr. Harris sets himself the hardest task of all, and his accomplishment is stated in highly organized and systematic form. To many of us his "Psychologic Foundations of Education" is doubly precious, for it gathers up the spoken words which have so often meant so much and which we have sometimes feared might one day escape us. Here, set out in logical order, is the story of the mind's growth into the forms and the content of that human conquest which is civilization. It is difficult, no doubt, to follow the subtleties of the thought, but it is fascinating as well; and he who makes the thought his own has entered once for all the temple of philosophy. [This list would be incomplete without the mention of a volume which Dr. Butler for obvious reasons omits. Of "The Meaning of Education," by Nicholas Murray Butler, The Outlook said at the time of its publication: "It shows clearness of vision, largeness of outlook, and that insight which discerns that at the root education is a vital and not a technical process. This volume is, therefore, a book of interpretation as well as of technical knowledge; a book to open a great theme to the uninitiated as well as to inform the initiated."—THE EDITORS.]

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[1] "Psychology and Life" (Houghton, Mifflin & Co., Boston, 1899. $2).

[2] "Horace Mann and the Common School Revival in the United States" (Charles Scribner's Sons, New York, 1898. $1).

[3] "Rousseau, and Education According to Nature" (Charles Scribner's Sons, New York, 1898. $1).

[1] D. Appleton & Co., New York, 1899. $1.50.

[2] "Thoughts and Theories of Life and Education" (A. C. McClurg & Co., Chicago, 1897. $1).

E. BENJAMIN ANDREWS

Superintendent of Schools in Chicago.

Such, briefly described, are the volumes that make up the group which makes the year memorable. Nowhere in these books is there a note of pessimism or despair; nowhere is sounded the trumpet of revolution, nowhere is waved the red flag of anarchy. Neither human nature nor democratic institutions are given up for lost. All, on the contrary, are creative, hopeful; and all see a future full of promise. They have faith, and they impart it. I like to think that in this highly important respect they represent the best thought and the most widespread popular instincts of our time. With such an exposition of education as is theirs, all can hardly be lost.

Turning, now, to the second topic, I would point out that it is not accidental, by any means, that in the great cities of this country there is deep interest in questions of school organization and administration. This interest, so marked during the past year, is a result in part of the newly roused municipal conscience which is reproaching us for inefficient, disorderly administration of a city's business, and in part of the growing importance, financial as well as other, of education as a public interest. The taxpayer's curiosity as to how his money is spent re-enforces the school reformer's demand that it be spent solely for the wisest training of the city's children. So it happens that New York, Chicago, Philadelphia, Boston, St. Louis, Baltimore, Buffalo, San Francisco, Milwaukee, Detroit, and Toledo—to mention only the most conspicuous instances—have all made or are making history on this subject. It is important not to overlook the one point in which they are all in agreement, for it is not unusual to attempt to minimize the movement for city school reform by calling attention to the wide variations of the detailed plans proposed for city school organization. That one point of agreement is the demand for efficiency. When a democracy earnestly demands efficiency in its servants, it has outgrown the swaddling-clothes of theory and is coming to years of discretion. It is plain to any careful observer that this demand for efficiency is now widespread in this country, and is by no means confined to the schools alone. It is heard in respect of the

CHARLES W. ELIOT

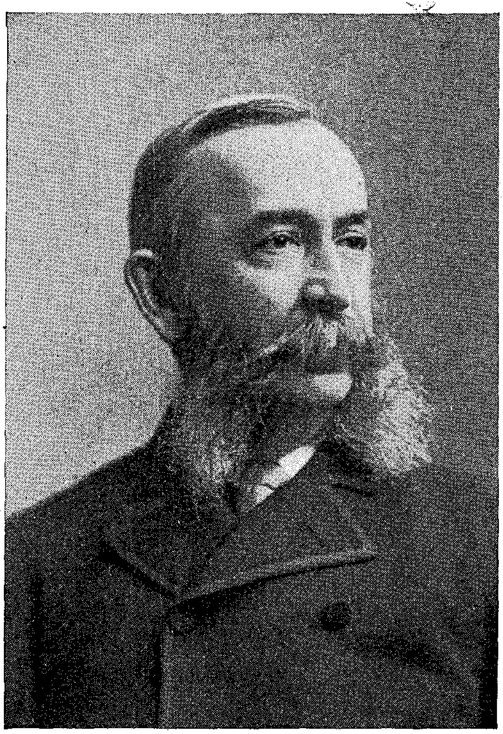
President of Harvard University.

civil service, of the army, of governmental functions of all sorts. Why is there such widespread inefficiency in public-school administration? There is little or no actual dishonesty there; there is abundant earnestness; there is not a little skilled experience and special training. Only one answer is possible. The inefficiency is the result of the crystallization into system of traditions as to school government which are abreast neither of modern administrative machinery nor of the present condition of education itself. It is required nowadays that the machinery of education be simple, that power and discretion be definitely located in order that responsibility may be promptly and justly fixed. It is required that legislative functions be sharply distinguished from executive, that matters needing professional knowledge and experience for their proper disposition be intrusted to professional hands, and that the pressure of party pull and of private push be relieved in all possible ways by statutory provisions. The long but successful struggle to establish these conditions in New York, in the midst of great difficulties and against overwhelming odds, opened a new era. School reformers everywhere took courage, and there can be no question that the principles I have named will before long be established, no matter under what variety of detail, in every large city in the land.

During the year the storm-center of this disturbance has been over the city of Chicago. There the history of the New York movement is being repeated. A wholly admirable plan of reform has been outlined and formally proposed, and it has met with defeat at the hands of those who have most to gain from its adoption. It will be brought forward again, and perhaps be again defeated. It will be brought forward a third time, and then the fight will be won. When the modern, scientifically ordered system is in operation, those who are now resisting it so stoutly will marvel at the strength of the illusion which influenced them in so doing. In my judgment, the Report of the Educational Commission of the city of Chicago is the most exhaustive and the most authoritative contribution that has been made to the literature of city school administration, and is the one quite indispensable book of reference on the subject. I regard its conclusions and recommendations as almost unassailable, whether viewed from the standpoint of theory or from that of practice. It is a model of painstaking study and of scientific method.

In this movement for the improvement of the conditions attending municipal school administration, it seems to me that two serious departures have been made from sound principles; and I am bold enough to predict that, unless corrected, their practical working will in time prove disastrous. One of these departures is that contained in the law governing the city of Milwaukee,[1] by the provisions of which the appointment of members of the School Board is intrusted to a bi-partisan commission of four, who are in turn named by the Mayor. This is, on its face, a device for devolving the power of designating members of the school board upon a semi-judicial body removed one stage from the heated controversies of party politics. In reality, however, it interposes an authority between the school board and the Mayor, who alone can be held directly responsible by the voters for his school board appointments; and by attaching the bi-partisan principle to the constitution of this intermediate board, it suggests and rather emphasizes the fact that party politics should be considered in making school board appointments. The Milwaukee law has other defects of detail, but this provision I believe to be a serious departure from sound principle, and one which should nowhere be imitated.

The second instance which I have in mind is contained in the new charter for San Francisco, soon to go into operation. Here we find two thoroughly bad principles combined in one scheme: a bi-partisan school board and a paid school board, the members of which are required by law to give their entire time to the duties of their office. This is not only a departure from uniform American practice, but it is in flat contradiction to the principle which demands that the school board shall legislate only, and that all executive duties shall devolve upon professional officers. The city superintendent is to sit in the San Francisco school board, as in that of New York, without the right to vote, but his legitimate duties are apparently to be divided with the paid school board, so that either confusion and inefficiency or trading and practical "deals" may be expected to follow. There is no excuse for a paid school board in an American city. Such a board can be given work enough to occupy it only by stripping the superintendent, the supervisors, the principals, and the business officers of the school system of their just powers and responsibilities. The ideal member of a school board is the representative professional man or man of affairs, who understands and reflects public sentiment, who is accustomed to act promptly on matters of large concern and with a broad outlook, and who will bring to problems of school policy and to the consideration of the recommendations of the professional officers of the board a mature, well-balanced judgment and an unbiased care for the highest public interest. Such men will not serve for pay, nor will they—nor should they—give all their time to the business of the schools. The San Francisco innovation is, I feel sure, a bad one. It is to be regretted, too, that the adoption of a new charter was not made the occasion for doing away with the custom of electing the superintendent of schools by the voters at a municipal election—a custom peculiar to San Francisco and to Buffalo, and one which of necessity intro-


DANIEL C. GILMAN
President of Johns Hopkins University.

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[1] Statutes of Wisconsin, 1897, c. 106, sec. 2.

duces into the choice of a superintendent influences and considerations which should never have a place there.

Despite these important exceptions, however, the general movement for improved city school administration has gone forward rapidly and in the right direction. The tendency to intrust professional duties to professional men and women, and to protect them from political or personal influence in their exercise, is uppermost. That hotbed of politics and jobbery, the local committee system, is being done away with. The principal is emerging as a school official whose powers should be increased and his influence recognized. The great body of the teaching force, always suspicious of change and usually opposed to it, are gradually coming to see that the new administrative scheme means for them increased freedom from deadening routine, from outside pressure and influence, and that it makes for the power, the dignity, and the professional upbuilding of the teacher himself. In all these respects the year has been distinctly one of progress.

Let me turn, now, to the events of the year in the three great culture-nations whose life and thought most nearly touch and affect our own.

One cannot help being struck by the fact that the long-delayed awakening of England to her educational duty and her educational opportunity is now accomplished. To begin with, it is important to know that we have now an authoritative book to which to turn for accurate information regarding the organization of the many and diverse educational agencies which exist in England, and which puzzle so sorely the American student. This is Mr. Graham Balfour's "Educational Systems of Great Britain and Ireland,"[1] published during the year. The English "Educational Review" has been revived, after a period of suspension, and two new journals of importance are trying their wings; these are "The School World," devoted to secondary education, and "The Paidologist"—may it long survive its name!—having the study of children for its field, and gladly recognizing American influences in describing its origin and purpose.

I am most struck by the fact that the American college, as now constituted with its classical and its scientific courses side by side, is the type toward which there is a well-developed movement in England, an easily recognizable one in France, and a noticeable, though as yet blind and unorganized, one in Germany. This is the meaning of the municipal colleges which are rapidly increasing in strength in England, and attracting to themselves new sources of support. Of these, Owens College, Manchester, is the best equipped, but University College, Liverpool, claims attention, particularly in America, because of its brilliant efforts to work out the problem of an academic organization in close relation to the needs of a great modern municipality. For example, it is at University College, Liverpool, that the first higher school of commerce has been established in Great Britain. It has many points of likeness with the collegiate course in commerce which is to be estab-

THOMAS DAVIDSON

Author of "Rousseau, and Education According to Nature."

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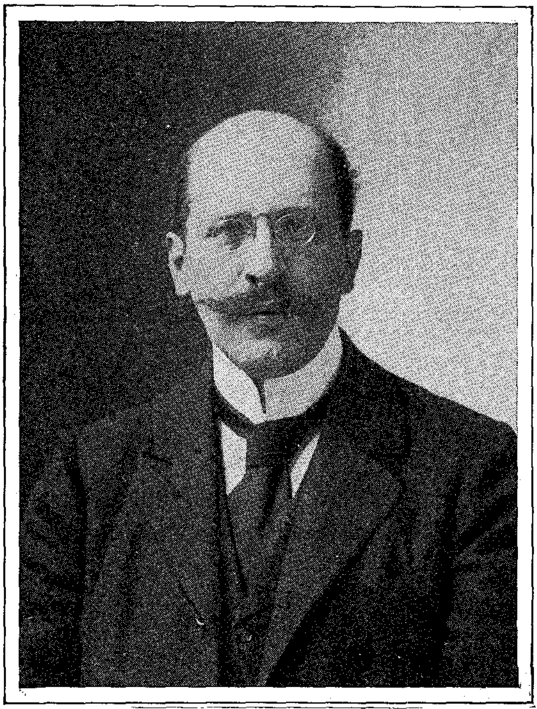
[1] Clarendon Press, Oxford, 1898. 7s. 6d.

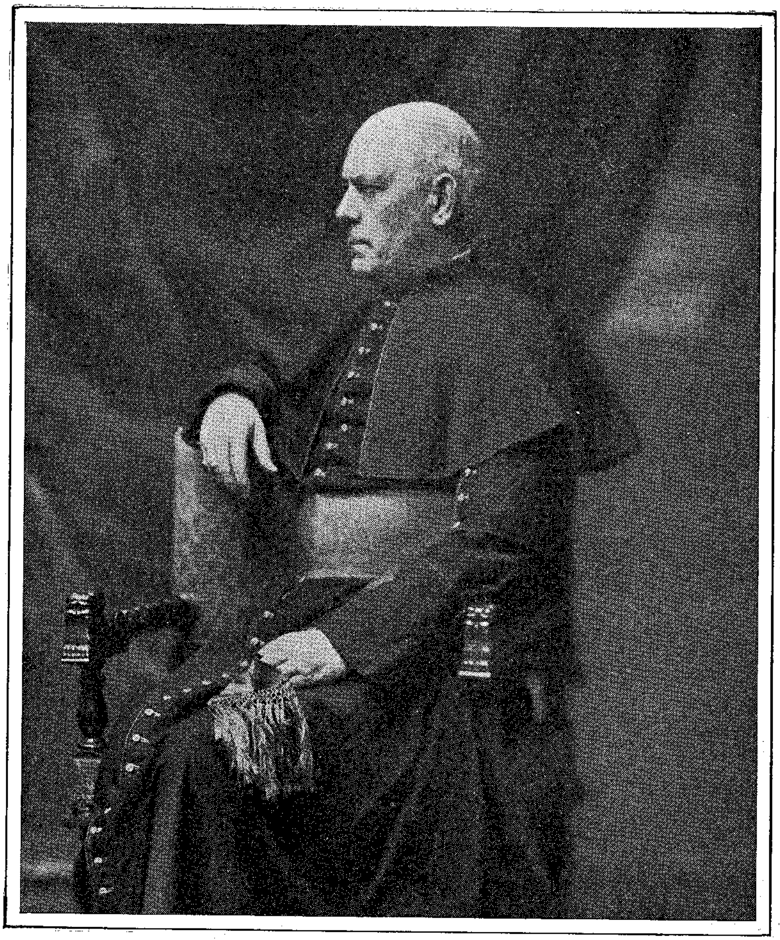
lished in New York by Columbia University, through the co-operation of the Chamber of Commerce. The new Midland University to be established at Birmingham, largely through the efforts of Mr. Chamberlain, has already received a generous gift from Mr. Andrew Carnegie, and is to devote much attention to applied science and to commercial and technical subjects. Not much progress can be reported relative to the teaching university for London. The statutory commission are hard at work upon plans for it, and some sources of opposition to the scheme seem to be disappearing. The Reading College, whose rapid growth and excellent work have just led to its affiliation to Oxford University, is really a demonstration of the vitality of the University Extension movement in England, for it is in a sense the product of that movement.


HUGO MÜNSTERBERG
Author of "Psychology and Life."

Oxford and Cambridge are still institutions apart, with peculiar relations to the Church and to the class from which England's rulers have mainly been drawn. How long they will retain their prestige is, however, a matter of conjecture, for democracy is sweeping all before it in England, and the two older universities have not smiled either upon it or upon the new educational movement. It is not impossible that there will be a rude awakening one day for Oxford and Cambridge. Meanwhile they are sadly in need of funds, for the long period of agricultural depression has cut down their income very greatly. Just now, happily, Oxford has received some large donations for the scientific library (Radcliffe) and to establish the readership in psychology to which Mr. Stout, the editor of "Mind," has been appointed. Cambridge has made a public appeal for funds, and the response is encouraging, owing in large measure to the influence of the Duke of Devonshire, Chancellor of the University.

The movement to bring some order out of the chaos of secondary education, to fix standards, and to make provision for proper oversight, goes slowly but steadily on. As every one knows, the problems having their origin in secondary education are those which have most engaged the attention of students of education in England for some time past. The time has now come when actual legislation seems near at hand. But the complications, social, economic, ethical, and religious, are very great, and extreme caution in framing a measure for enactment into law which will command unqualified support is necessary. The country may be congratulated that at such a juncture the office of Lord President of the Council, to which falls the main parliamentary responsibility in the matter, is held by so judicious and so experienced a statesman as the Duke of Devonshire. He has already indicated the steps which seem to him important. The first is to form a competent central authority, so organized as to be able to guide educational opinion without coercing it. This is what the pending Board of Education bill proposes. If established, this Board of Education will take the place of the existing central authorities for England and Wales. It is believed that the bill will become a law.

During the year a valuable mine of information has appeared in a Parliamentary paper giving the results of an inquiry into the work and equipment of a selected



THE REV. JOHN LANCASTER SPALDING, D.D.
Bishop of Peoria (R. C.).

list of secondary and of high-grade elementary schools, the purpose being to throw light upon the relations which exist and those which should exist between elementary and secondary education. Despite the many and perplexing aspects of the question, peculiar to English conditions, it is safe to predict that the more this matter is studied the more clear will it appear that there is no field or definite line between elementary and secondary education, but that the one fades gradually and insensibly into the other. It is apparent that what hides this fact from English view is the existence of certain economic and social distinctions which do not enter into the same problem as it exists in the United States.

The wisest observers are agreed that as to elementary education the outlook in England is anything but satisfactory. This is in large measure due to the fact that public opinion, when not wholly apathetic, is sorely divided as to a number of fundamental principles which have long since established themselves securely in the United States. For this reason, perhaps, it is not infrequently said that an educational crisis is approaching in England, and Mr. Gladstone's prophecy that home politics for the next few years will center largely about education may be on the point of fulfillment. While it is true that large numbers of men and women in England are enthusiastic advocates of educational advance, yet it is also true that they have no formulated policy to urge, and that there are opposed to them not a few influential critics who doubt whether the work done in the elementary schools is in any true sense educational, and who believe that the nation cannot bear the crushing weight of the cost of making education universal and adequate. As a high authority writes in a personal letter: "Puzzlement, plus a crude idea of the essential importance of education, accompanied by a readiness to spend money in great masses rather than to devote some hard thinking to the problems at issue, may be taken as a rough diagnosis of the present state of English public opinion on elementary education."

As in the United States, so in England, the rural school problem presents difficulties of its own. There the economic and taxing aspects of the question are quite as important as the purely educational. Nor do the resulting differences of opinion follow the usual party lines. Many Liberals, especially in the northern counties, believe in the local school board, as constituted by the act of 1870, as the best authority to control education. Other Liberals would make the school board subordinate to the town council, and virtually a committee of it. Every one agrees that there is need of an authority to supervise elementary education over large rural areas, with powers analogous to those lodged in our State superintendents of public instruction; but there are endless disputes as to what this authority shall be. All these cross-currents of opinion and this tangle of interests combine to block any sweeping or radical change. Nevertheless, it seems clear that the elementary school teachers, especially in the cities and towns, are gaining in efficiency, and that their interest in education is broadening year by year. Despite this, however, there is no denying the fact that there is widespread suspicion that the intellectual results of the work of the elementary schools are far from being as satisfactory as was confidently predicted a few years ago. Should this suspicion pass over into a conviction, the developments of the immediate future will be intensely interesting and very instructive to Americans.

The instinct which led General Kitchener to propose the establishment of a Gordon memorial college at Khartoum, which brought to the proposal the prompt support of the public opinion of Great Britain, and which caused Kipling to celebrate it in virile verse, is in the highest degree noteworthy:

For Allah created the English mad—the maddest of all mankind!
They do not consider the Meaning of Things; they consult not creed or clan.
Behold they clap the slave on the back and behold he becometh a man!
They terribly carpet the earth with dead, and before their cannon cool
They walked unarmed by twos and threes to call the living to school.

The appearance of three stout volumes, abounding in matter of interest and importance, from the newly established division of Special Inquiries and Reports in the Education Department, attests the wisdom of creating such a division, and of putting at its head as Director so accomplished and efficient an educationist as Mr. Michael E. Sadler.

In France the reconstitution of the universities, accomplished in 1897, has removed them from the field of discussion, and questions of secondary education have come to the front with astonishing vigor. Publicists and men of affairs and of letters, as well as teachers, are participating in the very lively discussions which are now going on. These discussions center about the baccalaureate, as established in 1808, the reform of which has been many times attempted. This degree is conferred by the university faculties as a result of examinations conducted by them upon the work done by the candidate in the secondary school. The importance of this diploma is very great, for it opens the way to most of the higher careers in France. What might have been expected has happened. The examinations for the baccalaureate have come to be an end, not a means; they dominate the whole course of secondary instruction, and hang over it like a pall. It is now asked that far-reaching reforms be instituted; that the secondary schools hold examinations of their own for graduation; that a proper certificate be conferred for the satisfactory completion of the secondary school course; that this certificate admit the holder to the universities, where the baccalaureate shall be conferred by the faculties upon the completion of a specified period of study under their direction. M. Combes, now Senator, formerly Minister of Public Instruction, has introduced a carefully drawn measure to effect these changes. The analogy between this condition in France and some educational troubles of our own will not escape the attention of the Council.

Because of the importance of this subject, the Chamber of Deputies has instituted a Commission of thirty-three members to make an exhaustive inquiry into the whole subject, and to submit a report upon it. This inquiry will cover no small part of the field examined in this country by the Committee of Ten on Secondary School Studies, appointed by the National Educational Association in 1892, and that on the Relations between the Secondary Schools and Colleges, appointed in 1895, and which is now ready to report. The President of the French Commission is M. Ribot. Two former Ministers of Public Instruction, M. Poincaré and M. Léon Bourgeois, have appeared before the Commission to support the changes mentioned above, as included in the proposed law of M. Combes, and to ask that the non-classical course in the secondary schools be recognized as fitting students to enter upon the study of law or of medicine, and also that a shorter, more practical, and less advanced course of secondary instruction be established side by side with the courses now existing. The mere mention of these suggestions is evidence that there is much in common between the aims and the methods of those who, in France and in the United States, are striving to broaden secondary education and to extend its influence. It is worth while to call attention to M. Bertrand's "L'Enseignement Intégral,"[1] published during the year, which touches not a few of the topics in dispute, and advances constructive suggestions regarding them.

GENERAL FRANCIS A. WALKER
(Died January 5, 1897)

The year in Germany has not been eventful, though a few happenings deserve passing mention. In the Prussian Parliament the Minister of Agriculture, von Hammerstein, raised a storm by his sharp attack on the elementary schools, in the course of which he charged that they were doing the agricultural interests of the country an injury by leading pupils away from agriculture toward the trades, business, and the professions. The Minister of Education, Bosse, replied with vigor, but without satisfying his colleague. More will be heard of the matter in the near future, and some important action may be taken in regard to it.

More important by far is the growing recognition in Germany of the importance of the social aspects of education. Professor Natorp, of Marburg, in his "Sozialpädagogik,"[1] has made a very valuable contribution to the literature of this subject, and one which deserves attention in the United States. The insight which sees in education the interworking of the individual and the influences which have shaped the social whole, and which, therefore, seeks light in the study of *Culturgeschichte*, receives strong support from Natorp, whose book may be safely singled out as the most striking German publication of the year on educational theory. In his "Herbart, Pestalozzi, und die heutigen Aufgaben der Erziehungslehre,"[2] a book made up of lectures delivered at Harburg during the summer of 1898, Natorp has made another contribution of importance. It is in the form of the liveliest possible attack on Herbart's philosophy as the basis for an educational theory, and it has already roused Willman, Flügel, Just, and Rein to vigorous replies. The controversy is of more than academic importance to American students of education, who have themselves recently passed through a similar debate.

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[1] F. Alcan, Paris, 1898. 7 fr. 30 c.

[1] Frommann's Verlag, Stuttgart, 1898. 6 m.
[2] Frommann's Verlag, Stuttgart, 1899. 3 m.

The drawing together of teachers whose work and interests, superficially viewed, lie far apart is much needed in Germany, and a promising beginning has lately been made in Greifswald under the leadership of Professor Rehmke, of the University.

It seems, on the whole, apparent that the year has been one, not of change only, but of progress. The conviction of the importance of real education is stronger than ever before, and the efforts to attain it are more widespread and more earnest. That questions of educational organization and administration should be everywhere most prominent just now is significant of the importance of the demand for efficiency and effectiveness as well as of the readjustment of the entire educational scheme to present needs. These matters are as important in their way as topics touching education on the more philosophical side are in theirs. The conception of education as a process based on the history of civilization, and making demands upon the whole power of the community, is not now seriously challenged. This conception of education alone stands the test both of experience and of philosophical scrutiny. It is the characteristic insight of the closing years of the nineteenth century. It remains for the twentieth to apply it in all its fullness.

Educational Signs of the Times

By Charles F. Thwing

President Western Reserve University

THE one comprehensive need of the American college is the need of a larger income. The need of this income arises from two specific sources. First, the need of the payment of higher salaries to teachers; and, second, the need of money for the purchase of books. The American college is in peril of developing on its material side to the disadvantage of its intellectual and spiritual. The pecuniary rewards of service in the legal profession and in business are so great that certain men who under other conditions might become teachers are persuaded to enter business or the profession of the law. A college is strong as it has strong teachers and worthy tools. Therefore the pecuniary rewards should be made as adequate as possible and the pecuniary conditions as fitting as possible in order to secure and to retain the best men in the teaching force.

The progress of professional education in the United States receives illustration in the fact that a fourth year is now frequently spoken of as a demand of the law school. Many law schools are now doing four years' work in three years, and certain schools are doing three years' work in two years. The best schools have increased their course of study from two years to three, and as they have increased the length of time they have also increased the number and amount of the studies.

Among the significant changes of the last decades in American education is the increase of the time devoted to professional preparation and also the increase in the time devoted to collegiate preparation. From three years to four, as we have noted, represents the process that has taken place in the medical school, that may take place in the law school, and it also represents the change that has taken place in the academy and in the high school. Between these two lengthenings the college is placed in peril. The peril consists in the fact that a boy begins to feel that life is not long enough for him to spend at least twelve years in preparation for his life's work.

In Germany the State expends for each student instructed in its universities eight times what the student himself pays. In America the proportion is hardly as large. In certain colleges the student pays only one-half of the whole cost of his education. In certain other colleges he pays about one-fifth.

Benjamin Ide Wheeler

President-elect of the University of California

The choice of Professor Wheeler, of Cornell, to become President of the rapidly growing University of California is, beyond doubt, a notably wise and happy selection. Professor Wheeler is not only a distinguished scholar and a man of high attainments in classical languages, literature, and archæology; he is also one of tried and proven skill as a teacher of others, and possesses rare personal qualities. This is not, we believe, the first or the second time that a college presidency has been offered him. He will bring to his task both scholarly and administrative experience, while his knowledge of athletics will make him particularly acceptable to the undergraduate world of the University. Professor Wheeler prepared for college at Colby Academy, New London, N. H., was graduated from Brown University in 1875, taught in the Providence High School and later in the University, spent four years of study in the Universities of Leipsic, Heidelberg, Jena, and Berlin, traveled and studied in Greece, became instructor at Harvard, and in 1886 was elected to the chair of Greek and Comparative Philology at Cornell. In 1897 he went abroad for a year as a professor in the American School of Classical Studies at Athens. His life of "Alexander the Great," which has been appearing this year in the "Century," is a fine piece of literary work—both scholarly and popular in style.

The Line of Educational Advance

By G. Stanley Hall

President of Clark University, Worcester, Mass.

PROPHECY is always hard, and educational forecasts are perhaps most of all uncertain, as the field is vast and each is prone to see the speedy triumph of his own interests; but there are a few general lines along which the momentum is already so great that it does not require a seer to prognosticate; and it is mainly of these already well begun tendencies in education that I would speak.

1. Educational hygiene. The new journals and books upon this most fundamental of all educational themes, the dominance of hygienic motives not only in new buildings, but in the subject matter and method of the curriculum, indicate that we are very rapidly outgrowing the old disregard, and getting to assign to the development of health its due prominence. At best school conditions are very unnatural: the constant sitting by children who were made to be in constant motion; seats too often favoring cramped attitudes, curvatures, etc.; the imperfect lighting of many school-rooms, and the reading which itself requires a great and constant amount of work by the tiny eye-muscles; wagging the pen and the tongue—all these three sets of small muscles are over-exercised, while the larger muscles have too little work to do. The precept, therefore, now is to add a motor side wherever possible in every study. The muscles average forty-six per cent. of the whole body by weight, expend a large share of its energy, are the only organs of the will, are also important organs of the higher digestion, their development causes marked and proportionate growth of brain tissue, and the school of the future will lay far greater stress upon methods and matter in which voluntary motion is involved than it has ever done in the past. Young children cannot exercise their minds to good effect when sitting still. Gymnasia, competitive games and sports of all kinds, concerted plays, exercises, field excursions, military drill, manual training, etc., are all likely to develop in the near future an ever richer repertory of educational methods.

2. The kindergarten needs reform. The leaven is already beginning to work. There is no better class of young women in the educational, nor indeed in any other, field than those who enter this work; but in our country the movement has been too much dominated by faddists, theorists, symbolists, etc. The lines laid down by Froebel have been too narrowly adhered to, to the exclusion of other great educators; the gifts and occupations, and now, worst of all, the sometimes preposterous mother-plays, are made the centers of unending metaphysical cobweb-spinning, to the exclusion of a vast body of new educational ideas and practices which would bring the kindergarten more closely in touch with the educational life of the present. Kindergarten fetichism shows signs of breaking up; the change of presidents at the late international meeting was a step in advance, as are the indications that the camp is dividing into a progressive and a conservative wing, which is the normal basis of all progress.

3. Nature work promises to come to its rights at last. There are difficulties in the way in cities, and there has been retrogression in many places. Geography, as generally taught, has been the great obstacle in the way of advancement here. It is composed of a hash of a dozen sciences taught in no order and educating memory at the expense of reason, and excluding instruction in elementary geology, astronomy, botany, zoölogy, and all the rest, where facts are taught in their natural and logical order. Nature is the basis of all science. In the love of it, art and religion and to some extent literature take their rise. Man himself is but a consummate flower of nature, and one of the best-assured prospects now appears to be that instead of the old text-book and memory mode of teaching, these subjects will be presented in a fresh way from the field, the natural specimens, and with practical work in the laboratory, excursions, etc.

4. It is somewhat harder to divine the tendencies in regard to language work in

general. This, particularly the vernacular, has been discussed with an intensity exceeded perhaps by no other subject in the last few years. The educational world lately came rather suddenly to realize that even our collegiate youth not only had no aptness for finished expression, but lacked power of grammatical correctness. The cause of this deterioration, I think, must be ascribed to the kind and amount of language lessons that have lately come into such prominence. My own opinion is that the vernacular should never be taught, as such, to children, except in the most incidental way, but that conversation and writing about subjects concerning which interest is very strongly aroused is the best way to secure an effective use of English. I believe that this general point of view is being accepted, and that we shall soon discard most of the language text-books now in use; and I may add of the modern languages that they are likely to be taught earlier and by more oral methods, and the ancient languages to be begun and pressed earlier in the school course.

5. The general recognition of the epoch-making change of adolescence is working a slow transformation of many ideals. We are coming to see that the years just preceding the dawn of puberty are most favorable for discipline, for assimilating fundamental learning, some forms of technique, and acquiring that form of knowledge which has to be more or less mechanized. It is a period best adapted for the cultivation of an exact, technical, and verbal memory; whereas for this period appeal must be made to interest and self-originated activity. Spontaneity, independence, and individual guidance must then be recognized. The sentiments, emotions, and feelings must be appealed to. Ambition and emulation can then be more effectively aroused. Knowledge should be given over wide fields and in vast abundance, in the form of hints and suggestions, without requiring much in the way of examination. This involves modifications in the high school, which has always been the hardest to reach, and has in some places in all departments, and in all places in some, been tied hand and foot in servileness to college requirements, until it is nowhere so hard to raise the previous question of the real nature and needs of childhood and youth as in these grades, which are most of all intrenched in prejudice and custom, and probably more than any other grade of educational work are in need of reformation.

6. Individual methods will be more used. The elective system long ago recognized that the same course was not equally adapted for all, and options are now offered in the high and sometimes even in the grammar grades. Mr. Search has advocated a method looking toward individual instruction in all the public schools, and would consider it a ground of just complaint against a teacher if pupils had marked abilities in certain directions which the teacher had never discovered. To fit growing minds with proper spheres of unfoldment is a most serious cause, a life and career saving or marring vocation. I think our large colleges will devise more effective ways of protecting their students against wrong elections, and will seek ways and means of knowing something of the individuality of students and of adapting work to bring out what is best in them. Child study points to this same end, and is already able to suggest some means toward attaining it.

7. The training of teachers will be better provided for. Already normal methods are undergoing important modifications and are enriching their courses and improving their methods. The history of education is being taught with valuable results in securing the professional spirit in furnishing a wide repertory of methods and ideals. Psychology, which, if narrowly defined as mere epistemology, we heartily believe has little place in the training of teachers, yet when broadly conceived as the natural history of the soul in its growth, in its abnormal manifestations glimpsed in the animal world, observed in savages, studied by laboratory devices, underlies and conditions all the work of teaching, which is a handicraft without it and becomes a science and an art in exact proportion as psychology is known and applied. Studies of the soul will be by better and more concrete methods, and will get closer to the facts of life and become less abstract, speculative, and theoretical; and this means the greatest advancement in the professional character and standing of teachers. We predict, too, that education will be recognized in

colleges and universities more completely than it is, especially in those for women, where a large proportion of the graduates teach. It is a sin of omission for which the heads of some of these institutions will be held to a sharp account that they allow their students to begin a pedagogic career utterly without having had any opportunity to learn the fundamental principles or history of education.

8. Instead of training memory by information studies and of making reason a center, or even considering motor activities as all-important, the education of the near future will focus upon the feelings, sentiments, emotions, and try to do something for the heart, out of which are the issues of life. It is this side of our nature which represents the human race, while the intellect, and even to a large extent the will, are acquired by each individual. The child, therefore, is phylogenetically far older than the adult, because the latter acquires, in the process of growing old, those mental additions to his make-up which are essentially of recent origin. In heart we are citizens of all time and spectators of all events, leading the life of man, past, present, and future; we are totalized: while in the intellect we are pent among the "shades of the prison-house" where narrow restrictions specialize. Now, while the emotive side of our nature is more hereditary than the intellectual, fuller of that "ancient wealth and worth" which birth alone chiefly gives, it is susceptible nevertheless to the educational influence of the environment to a degree which till recently has hardly been suspected. Fear, anger, love, joy, sorrow, and the rest are educable, and have a long plastic period when they can be formed. The highest education, then, is that which focuses the soul upon the largest loves and generates the strongest and most diversified interests, while the worst sort of school is that which doles out facts and knowledge in such a way as to deaden instead of stimulate interest, and to inoculate by a fatal sense of finality and possession against that inflamed ardor of zest which has created all knowledge and art in the world, the development of which is the highest end and aim of education.

One thing is certain: educational interest is everywhere increasing in an almost appalling way. The last five years have perhaps seen more of this process of pedagogic renaissance than the preceding twenty-five; and, if all signs do not fail, the next few years will be rich years to live in for those interested in education.

A Song of Remembrance

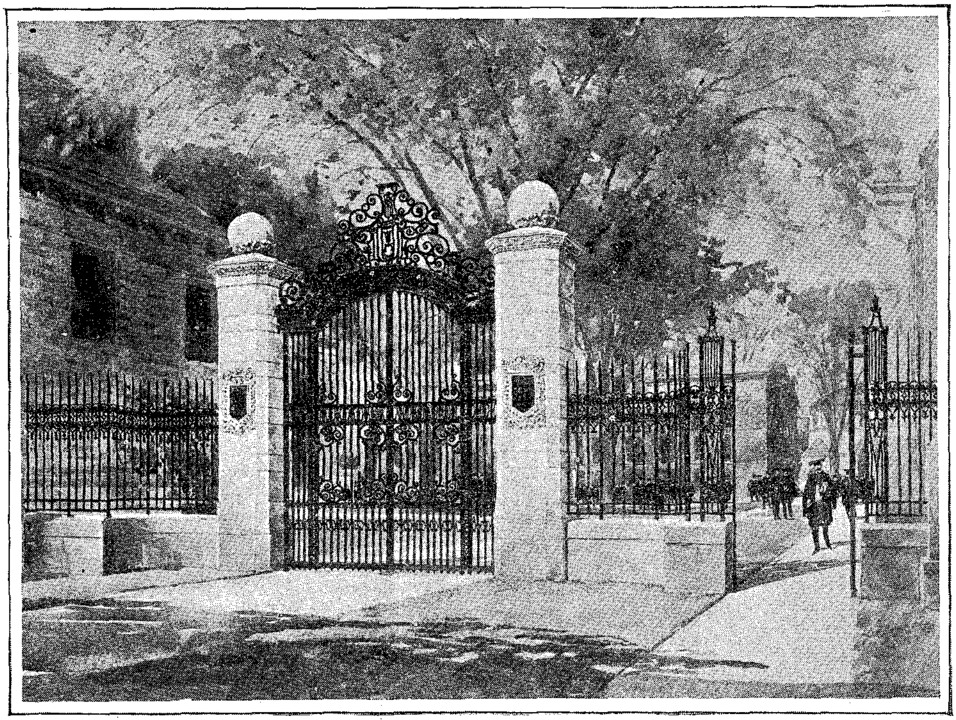
By Robert Underwood Johnson

Bird of the swaying bough
  (*Like the voice of a lover's vow*),
You shall hold for me ever, as now,
  The thrill of your morning song.

Bubble of April light
  (*Like the glance of a lover's sight*),
You shall into my winter night
  The soul of the noon prolong.

Cloud of the wind-swept land
  (*Like the touch of a lover's hand*),
In the memory you shall stand
  Though you flee from the flaming sky.

Rose of the scattered bower
  (*Like love's most fragrant hour*),
When shall you lose your power?
  When I no more am I.



THE FARNAM MEMORIAL GATEWAY

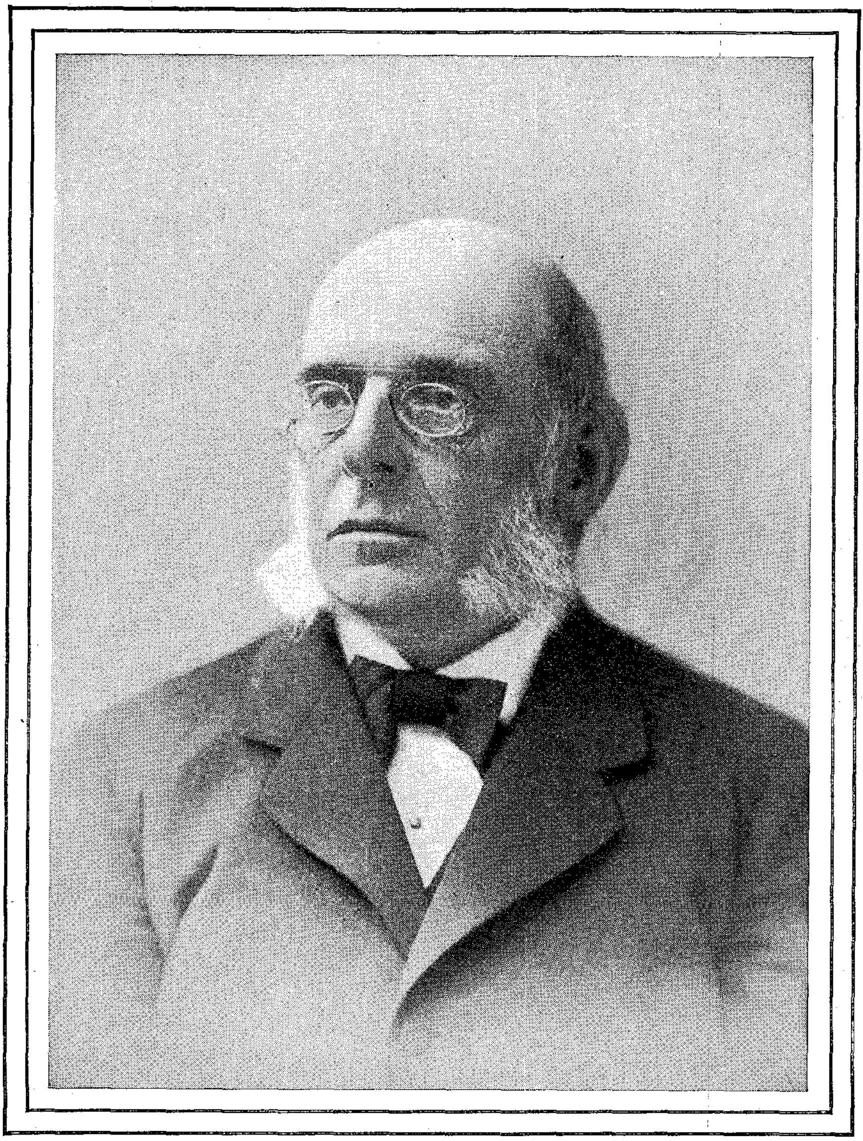
Yale as a University

At the Threshold of the Third Century

By Arthur Reed Kimball

"THE man who succeeds Dr. Dwight as President of Yale will have the greatest opportunity of any man in a generation," was a remark let drop at a dinner party two or three years ago by a leading Western educator. The remark was an expression of judgment by one thoroughly familiar with Yale's opportunities and limitations, and was made after emphasizing a certain nationalism attaching to Yale which has often been claimed on the ground that Yale students, as a body, are exceptionally representative of every section of the country, and therefore of the country as a whole.

It is interesting to note that Professor Arthur T. Hadley (Yale's new President, who will be inaugurated in October) points out, in his article on Yale contributed to "Four American Universities," that "in 1800, as now, Yale had a national character." Contrary to received opinion, Yale has never been narrowly orthodox, but received a large part of its original endowment from Episcopalians as well as from Congregationalists, and "in the middle of the last century we not infrequently find Episcopal ministers preaching in the college chapel, as guests of the college authorities." In other words, there was less of the *odium theologicum* in Connecticut than in Massachusetts. On the other hand—a fact which helps to account for Yale's nationalism, but is not so much to Yale's credit—Massachusetts was always readier than Connecticut to take an advanced position. As Professor Hadley puts it, "Yale did not move too fast for the people of the United States as a whole." At that early time, too, as since, Yale was pre-eminently the mother



EX-PRESIDENT TIMOTHY DWIGHT

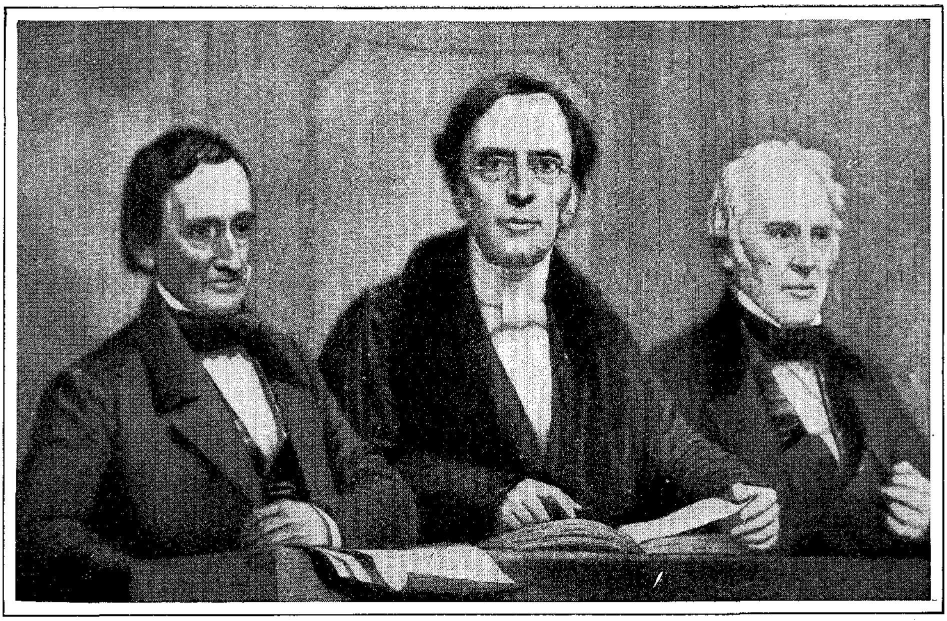
of colleges. Jonathan Dickinson, of the Yale class of 1706, was President of the College of New Jersey (Princeton), in which position he was succeeded by Aaron Burr, and the latter's son-in-law, Jonathan Edwards, both Yale graduates. Again, Samuel Johnson, of the class of 1714, was an early President of Columbia College. In all, seventy-four graduates of Yale have been Presidents of colleges other than Yale (the last Dr. Frank Strong, class of '84, just elected President of the University of Oregon), many of them Presidents of the advanced type, one quite different from that of Yale's own Presidents hitherto, notably Daniel C. Gilman, of Johns Hopkins, and Andrew D. White, of Cornell.

Yale's nationalism has also been obvious to outside critics. In an article contributed to the "Harvard Monthly," the result of a personal visit to New Haven for purposes of comparative study of the two colleges, Mr. George Santayana describes Yale as a place "where American traditions are vigorous, American instincts are unchecked, and young men are trained and made eager for the great struggles of

PRESIDENT ARTHUR T. HADLEY

American life. . . . Yale has been true to English tradition, and is, in fact, to America what Oxford and Cambridge are to England, a place where the traditional national character is maintained together with a traditional learning." This, in fact, is only another way of saying what Professor Hadley noted, that Yale does not move "too fast for the people of the United States as a whole." Indeed, it is appreciation of this, known as "Yale conservatism," in the mind of the educator quoted, which has made Yale's friends anxious for the future as Yale enters upon the third century—a feeling that, while Yale is in one way peculiarly representative of America, in another it has in a sense failed to take that place of leadership in American educational movements that is due to Yale Americanism.

The story of what Yale was and is can be told almost in a word. During the first century Yale was a collegiate school, whose head, for half of it, was known as a "rector," and whose instructors were only "tutors." During the second century Yale was a college, with a few departments loosely connected with, but not



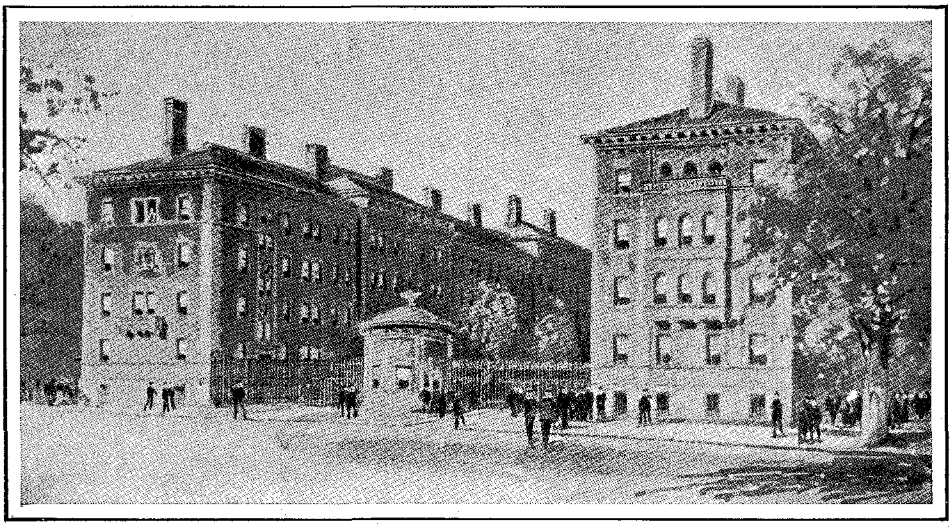
THREE YALE WORTHIES

Day, Woolsey, and Silliman.

a part of, the college. At the threshold of the third century Yale is beginning to be a university.

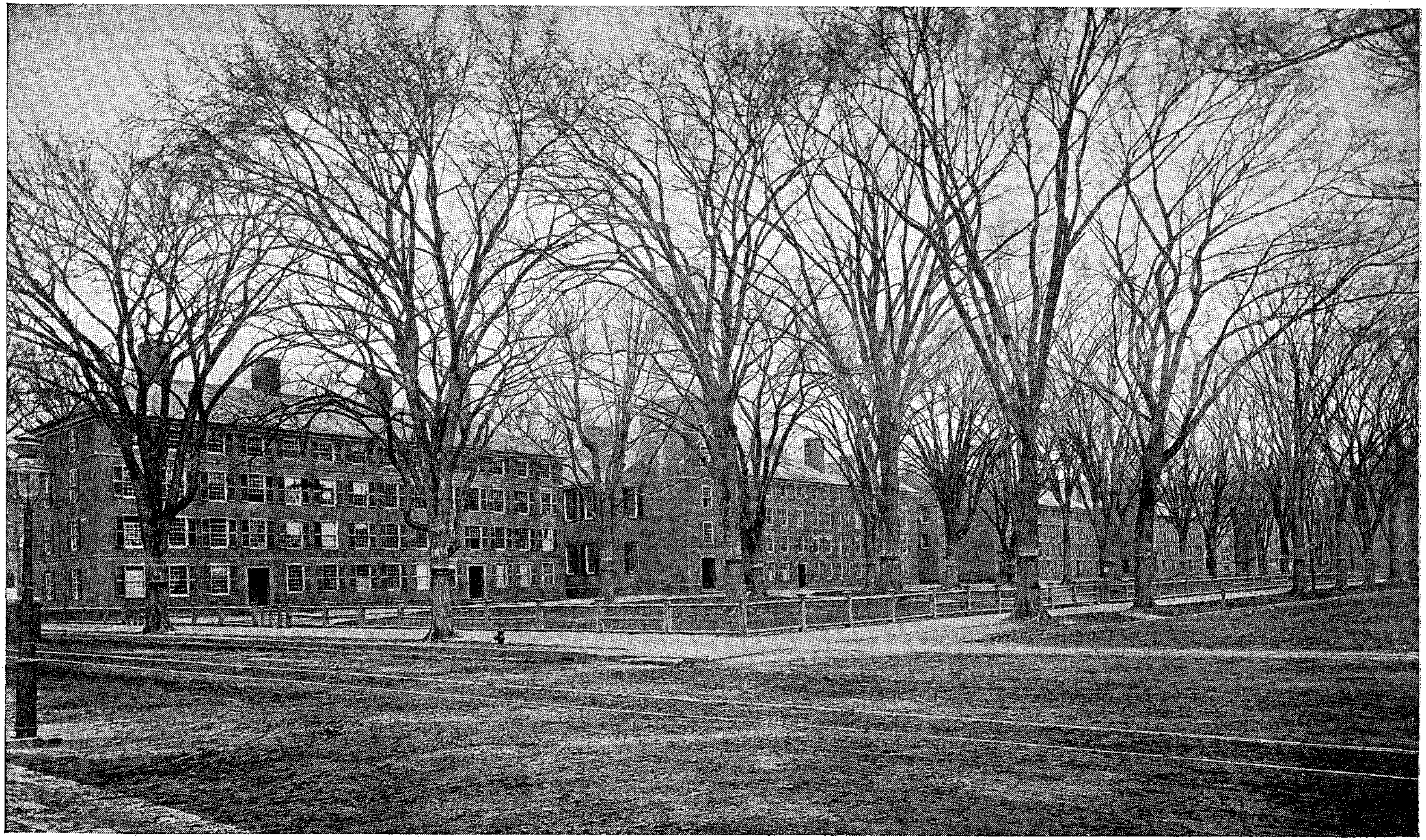
The bicentennial anniversary, which is to be held from Sunday to Wednesday, October 20-23 inclusive, 1901, will, if it proves all that is hoped for it, emphasize, indeed, all that has been best in Yale's past, but, far more, will give fresh impulse and direction to all that is expected of Yale's future. The first milestone in Yale's past did not go unmarked. On Commencement Day in September, 1752, as President Woolsey notes, Ezra Stiles, then senior tutor, pronounced a Latin discourse summarizing the history of the collegiate school. Of the completion of Yale's first century no notice was taken, as, says President Woolsey, "the present and the future filled the minds of men to the exclusion of the past." The celebration of Yale's one hundred and fiftieth anniversary was held on August 14, 1850, the elder Professor Silliman being the president of the day. The procession in order of collegiate age to the Center Church, on the historic Green, where President Woolsey delivered a historical address, included more than one thousand graduates. Later there was a collation at tables arranged in tents in front of the library in the form of a triclinium, with a marquee tent in the center, around which were grouped portraits of former officers and benefactors. The list of speakers included ex-President Day, Professor Felton, of Harvard, Oliver Wendell Holmes, the Rev. Dr. Leonard Bacon, Daniel Lord, the eminent New York lawyer, and William T. Gould, Esq., of Augusta, Ga. (class of 1816). Mr. Gould paid a special tribute to Calhoun, who, with another distinguished graduate, Chancellor Kent, had but just passed away. The programme included chorus singing by the Beethoven Society, composed principally of undergraduates, four verses of the sixty-fifth Psalm being rendered, in Sternhold and Hopkins's version, just as they were sung at the Commencement of 1718. In this there is a suggestion of one feature of the programme of the bicentennial, when, if the new Alumni hall is completed, it will be the scene of inspiring chorus singing by the students, under the direction of Dr. Horatio W. Parker, of Boston, and Professor Samuel S. Sanford, who are at the head of the newly created department of music. In other features, however, the occasion will be quite different from an ordinary Commencement. Graduates of all ages will meet simply as graduates, class reunions being discouraged. There will be, of course, a procession, a memorial address, a poem, the conferring of honorary degrees, and, for the students, torchlight processions with historical floats, and perhaps a revival of street singing, so closely associated with older college days. But, as Professor Theodore S. Woolsey, one of the Executive Committee, says, "the idea at the basis of all our plans" will be to emphasize the intellectual side of Yale life, history, and development. It is hoped to have an exhibition illustrating the history of American painting (perhaps of modern painting, too), with especial reference to the Trumbull collection owned by Yale, to be supplemented by as many of Trumbull's other paintings as can be obtained, a catalogue of all his works being issued, as has been done in the cases of Copley and Stuart. It is also hoped to unveil, on the Yale campus, a statue of Nathan Hale, the typical college patriot of the last century, in recognition of the civic relations of university life. The committee on publication expects to publish, in three or four considerable volumes, the diary of President Stiles, covering the period 1769–95, the most valuable Americana in the possession of the College. There will also be an issue of from twenty to thirty volumes containing contributions in their several departments by members of all the faculties—a notable testimonial of original work to mark the close of two hundred years at Yale—and, in contrast, an educational exhibit, showing Yale's text-books, curriculum, and methods of instruction at stated intervals from the beginning. Above all, it is intended especially to emphasize Yale's long and honorable record as a champion of the claims of science, from the days of President Clap, in the middle of the eighteenth century, a leading mathematician, who did much to interest his students in applied science, and of President Silliman's lectures, which contributed more, perhaps, than any other one influence early in this century toward popularizing science, to the days of Dana, Marsh, Chittenden, and others who have continued the noble traditions.

Properly Yale takes this time to appeal to her alumni and friends for unusual gifts, as was done fifty years ago, when President Woolsey made a statement of the needs of the College. Then the general funds amounted to only $140,000, while the funds for specific objects (other than professorships) amounted to only $80,000. The average income from these and the fees paid by the students was $23,000, while the expenses for the salaries of the President, nine professors, and other officers reached not quite $19,000, leaving but $4,000 for numberless incidental expenses. The salary of a professor in those days was less than $1,150, a sum pronounced by President Woolsey "entirely inadequate to maintain a family in respectability in New Haven." Among



WHITE AND BERKELEY

Two of the newer Yale Dormitories.



THE OLD BRICK ROW
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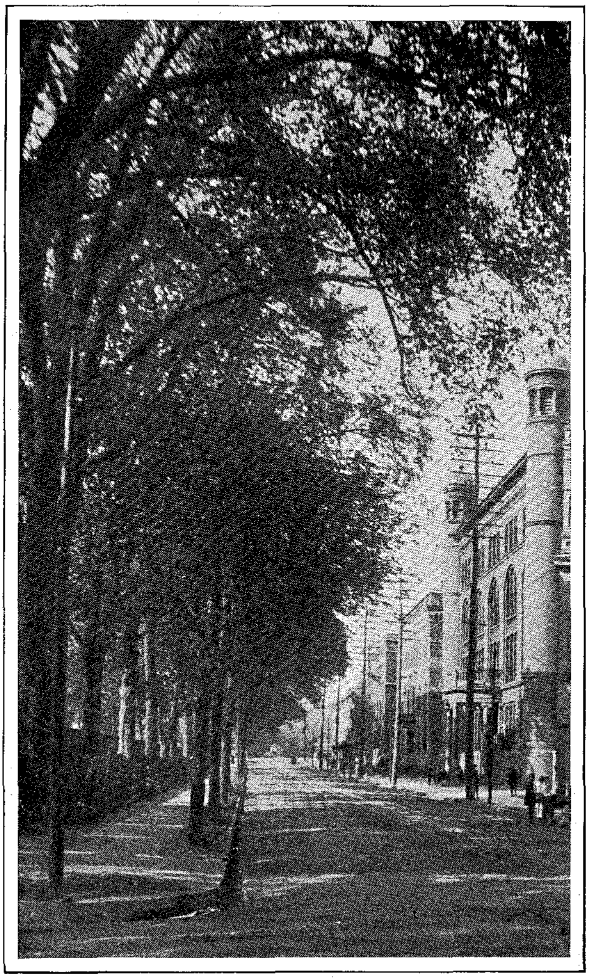
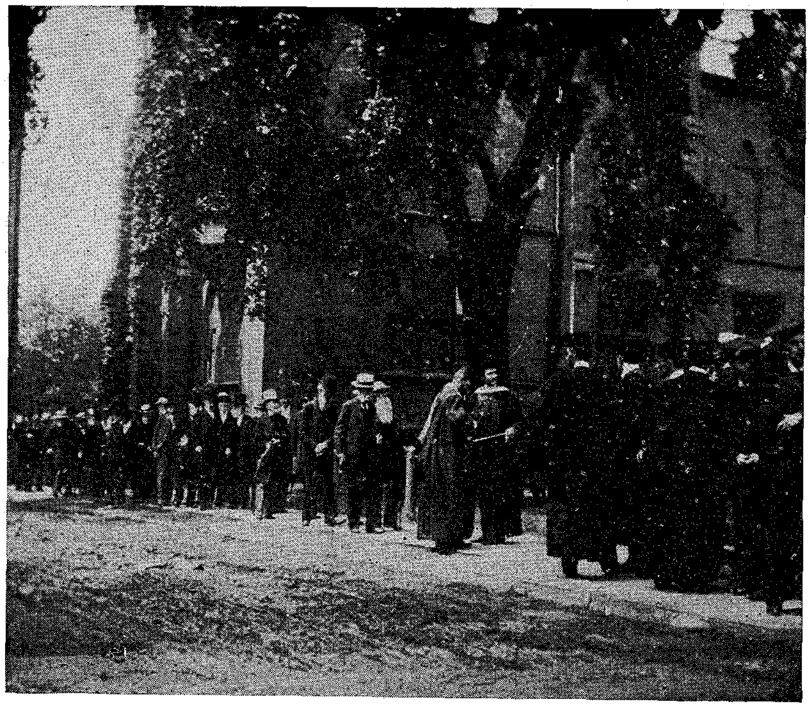
other needs, although "not first in importance," he mentions the erection of new buildings, adding: "The present ugly row of colleges cannot remain more than twenty-five years." Almost repeating these words, President Dwight, referring in his report of 1898 to the needs that ought to be met at the bicentennial, says: "The buildings will be referred to at the beginning, but not because they are regarded as properly holding the first rank." In the first place, it is hoped by the financial committee of the bicentennial to collect from the graduates a fund of $2,000,000, of which about $500,000 has already been subscribed. As much as is necessary will be devoted to a commemorative hall, the rest being applied to the general university funds. One plan out of several under consideration contemplates building the hall in two wings to be connected by a gallery that may be hung with pictures and objects of historical interest. The wing containing the hall proper would be devoted to great gatherings of Yale men (it is hoped to have it ready for the bicentennial exercises), and would also be used as a center for State and other musical events on a large scale. The other wing would be devoted to a dining-hall for the general use of students. Quite apart from the $2,000,000 graduate fund, a table has been prepared of specially needed endowments and buildings, varying in amounts from $35,000 to $250,000, and totaling $3,445,000, which wealthy friends of Yale may feel moved to contribute as special personal gifts. Perhaps the most interesting of these special amounts is the $200,000 desired as a retiring fund for professors, a reform first inaugurated at Yale.

Yale thus asks at this time for five and a half millions—not a great sum when compared with the endowments of even the newer universities. The salary of a full Yale professor to-day is only $3,750 (as against one of $7,000 paid at more than one other university), in many cases, owing to special conditions, falling short of that amount. The salary of President-elect Hadley will be $6,500 (as against the $10,000 offered the other day by a Western university). It is only because of their self-denying loyalty to Yale that many of her most eminent men have consented to remain in New Haven at a considerable pecuniary loss. It is true that Yale has received large sums during the able, even remarkable, administration of President Dwight (1886–99). In that time she has put more than $2,000,000 into new buildings, while her general funds have increased from $2,111,189.91, July 31, 1886, to $4,449,803.26, July 31, 1898. Again, the fees from students have increased in the same period from $150,579.58 to $493,784.79. On the other hand, her general expenses have increased from $326,747.31 to $756,657.46, of which $194,959.89 has been increase for salaries of professors and instructors. The number of these, including lecturers, has increased nearly 125 per cent. (now about 250), while the number of students in all departments has increased nearly 135 per cent. (now about 2,500). But for what is known as the Yale Alumni University Fund, a deficit in the current expenses could hardly have been avoided. This is a fund contributed by graduates in such a yearly amount, large or small, as they feel disposed to give, much as they pay their club fees. The aggregate is applied as income wherever the University most needs it, while a small part is added each year to principal. In the nine years since the fund was started, the total contributed is $85,698.25. The last year (1898–99) there were 2,344 different subscribers, and the principal of the fund now amounts (June, 1899) to $7,664.28, the amount contributed last year being $11,632.75.

Turning from Yale as a "plant" to the character of its "product," the type of the change of even a comparatively few years is found in Commencement as now observed. No longer is it an exhibition of immature oratory, but a dignified ceremonial, with fine, noble music and its long procession of candidates for the various degrees in academic hood and gown, the qualifications of candidates for the honorary degrees being set forth in felicitous phrase by the official presenter, while an address by the President gives a completing touch. This change speaks of the lessened importance of "the graduate" as such on the "Commencement stage," unrepresented there as he is now by either valedictorian or salutatorian—one of many modern influences invading our older academic life, the more conspicuous there than in new and therefore modern universities. Among these influences are: The demand for a different kind of education to meet the different requirements of modern life; the resulting revolution in methods and ideals in teaching; a readjustment of values touching the relative importance of things taught; and the effect of the new social conditions of modern life itself, due to an unimagined increase in wealth. The demand for a modern education is not, at Yale, something apart, outside, in the air. It finds its local basis in the changed character of its constituency and the changed occupations of its graduates. A new, or at least unworked, source of statistics—the very full records kept by class secretaries—has been made by Professor John C. Schwab to yield significant results. His conclusion on constituency, as stated in the "Yale Review," is that "nearly two-thirds of collegiate graduates of recent times at Yale College are sons of fathers who have enjoyed neither an academic nor a professional education;" that "the hereditary aristocracy of college graduates is a thing of the past." Regarding occupations of Yale graduates, his table—covering approximately eighty years—shows that while law has with fair uniformity enlisted one-third of each college generation, the ministry, which claimed forty per cent. at the beginning of the century, now claims but six or seven per cent. While business now claims about thirty-seven per cent. and is gaining, medicine and teaching remaining fairly constant at about ten per cent. Professor Schwab's conclusion is that "the typical college graduate of to-day is no longer the scholar, but the man of affairs."


THE SCIENTIFIC BUILDINGS ON PROSPECT STREET
Winchester, North Sheffield, and the new Laboratories.

These being the facts, it is remarkable with what tenacity the traditional scheme of college education at Yale resisted the encroachments of modern demands. Up to 1884 the collegiate course was based on the "discipline" theory of compulsory classics and mathematics—eighty-seven per cent. of the student's work being prescribed, and instruction in history, political economy, natural science, metaphysics, literature, and the modern languages being largely incidental. In this connection it is interesting to note that more than a century ago, in 1776, the seniors petitioned that Mr. Dwight, then a tutor, might instruct them in rhetoric, history, and belles-lettres. By more than a coincidence, the request was made at the time that marked the rise of our first "school" of poets of patriotism, composed principally of Yale men, including Trumbull, Dwight, Humphreys, and Barlow. But, despite this early sign of the new departure, education by compulsion held its own—a system so well de-

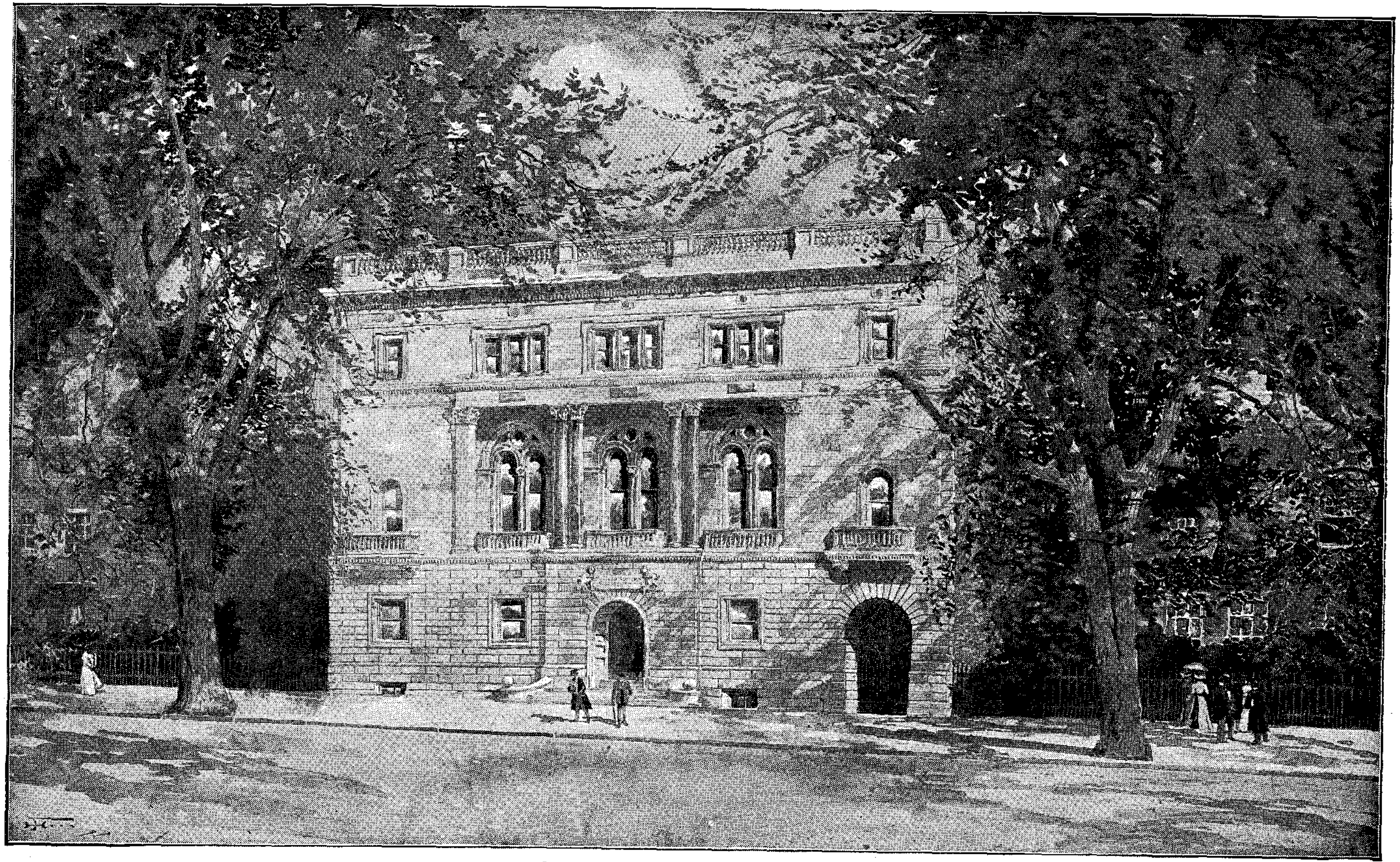


THE COMMENCEMENT PROCESSION

Courtesy of L. C. Page & Co.

scribed by Professor Bernadotte Perrin: "A teacher with more or less formal knowledge laid a small section of that knowledge before the pupil, usually in unattractive form, and compelled him to acquire it within a given time under pain of punishment." Professor Perrin notes that this "rude process," applied to all alike, regardless of aptitudes, fostered in the pupil "a confidence in his own powers, an expectation of conquest and a delight in it, a vigor and persistency of effort, which many of us miss in the products of the modern educational processes." But when the change did come, it was radical. In 1884 the amount of elective work in Junior and Senior years was enlarged, and the study of modern languages pushed back into the first two years of the course. In 1893 another change followed by which the only required study during Junior and Senior years was mental and moral science. Says Professor Schwab in the new Yale book of Lewis S. Welch and Walter Camp: "As compared with the meager opportunities for study offered in former years, the Juniors and Seniors alone are now offered courses of instruction by lecture, recitation, or in the laboratory aggregating 300 hours during the week—enough to keep them busy for twenty years if they undertook to attend to all the courses." His conclusion is this: "Taking the figures for the courses from 1895 to 1899, it may be said that the typical graduate of Yale College has enjoyed an academic education consisting one-fourth of training in the classics; one-seventh in the modern languages; about one-tenth each in history, political economy, English, mathematics, and philosophy; about one-fourteenth in the natural sciences; and the rest a seasoning of Biblical literature, art, music, with a trace of physical culture and military science."

The modernizing of the Yale College curriculum was undoubtedly long delayed by the fact that by the side of the College there had sprung up another great undergraduate body in the Sheffield Scientific School (500 as against 1,200 in round numbers), pursuing many similar studies except for the classics, but with a course of only three years. This school, made possible by the benefactions of the late



THE NEW YALE LAW SCHOOL

Drawn by Harry Fenn. Reproduced through the courtesy of the architects, Messrs. Cady, Berg & See.

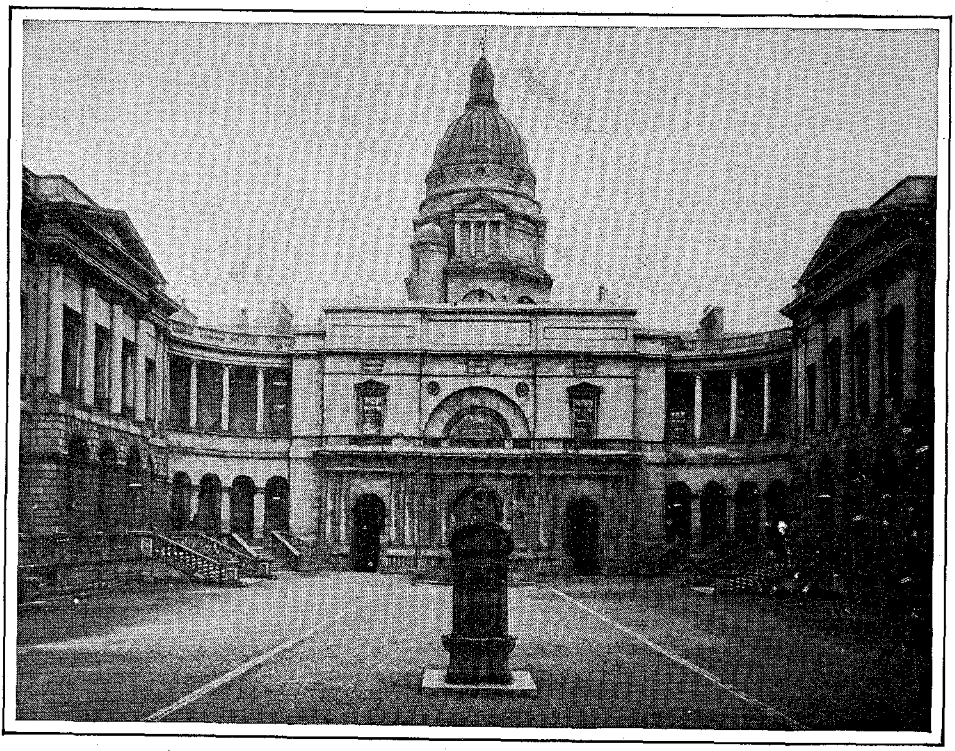
Joseph E. Sheffield, first conferred degrees in 1852. Its object has been, as Professor Hadley says, to be what its name implies, "a scientific school as distinct from a technical one. It has not attempted, as so many other schools have done, to teach a man things he would otherwise learn in the shop or the mine, but to teach him what he would not learn in the shop or the mine." In other words, like the college, the aim of the school has never been to make its graduates technically competent. It has been, in aim and purpose, a collegiate course. Its undergraduate instruction, as described by Professor Corwin in the new Yale Book, is arranged in ten distinct and parallel courses, among which the student is free to elect which he shall pursue, each being well rounded out with general studies, and each differing one from the other in subjects and instruments, but not in the general aim. These courses include chemistry, biology, civil, mechanical, and mining engineering, and agriculture. At the same time with Dr. Dwight's retirement came that of Professor George J. Brush, Director of the Sheffield School for more than twenty-five years, whose influence was dominant in shaping its career. To the choice of Professor Russell H. Chittenden, the distinguished chemist, as his successor, but one objection could be raised—that research was robbed to make an executive.

As was inevitable, the growth of a great body of undergraduates in "Sheff" under conditions absolutely different from those of the College undergraduates—especially in that they have been without compulsory prayers and without dormitory life (except in the mutual club life of the same society)—has created one problem of no little delicacy. It is not simply the problem of bringing the College and the Sheffield School into closer working relations—so as not to duplicate "plants" and to give every student of either department the best there is at Yale—important as that is; but it is, further, the harder problem of determining how far the freer conditions of the Sheffield School shall be introduced into the College as university unification develops. Indeed, this problem of unification now stands first in practical importance as the work of the departments—those of art, music, and graduate instruction more especially than those of law, medicine, and theology—increasingly overlaps undergraduate work by groupings of courses and exchanges of students. This overlapping is a new feature of Yale life, as shown by the rather curious fact that the admission of women in 1892 to the graduate department as candidates for the degree of Ph.D. (of whom there were forty-one the last academic year), as they had been long before openly admitted to the Art School, made practically no impression at all on the great body of students. In this connection, though space does not permit particularizing on the creditable growth of the departments, it is but just to note that Yale's graduate department, requiring a pamphlet of almost one hundred pages to give, with explanations, the various courses, some in a single department numbering more than fifty, dates back to 1846, when disinterested professors sacrificed time stolen from their hours of leisure after hard class-room work in the College to give, as Professor Hadley says, "advanced instruction to those who were pursuing science for its own sake, independent of the promise of diplomas on the one hand and of the restrictions of college life on the other." It is but just also to say that, throughout the evolution, the Corporation, controlled by a self-perpetuating body of ten Congregational clergymen of Connecticut, has given appreciative and stimulating sympathy to every change that promised larger results. The Yale Corporation is to-day the same theologically that it was two hundred years ago, though broadened in the last century by the admission of civic members, in the person of six State Senators, and in the latter half of this by the substitution for them of six elected members of the alumni. This is a fact not to be forgotten in apportioning the praise for whatever two hundred years of Yale have meant.

But what of this evolution, as it is seen on the campus, in the life of the great body of undergraduates? So far its most obvious evidence is in numerous re-groupings, new lines of cleavage, fresh interests, associations, segregations, variety in place of uniformity, while the tradition of the old division on class lines still exists, though its importance is lessened. The long distinguishing marks of undergraduate life at Yale—loyalty, strenuousness in competition, democracy—still distinguish it. "Fervet opus," says Professor Perrin, still applies, whatever the particular student activity. Some of these re-groupings come through the same intellectual interests, as in debating, which has taken on new life, largely through the personal efforts of Professor Hadley; journalism, with its most creditable daily paper and weekly and monthly magazines, in which editorships go by work done and not by favoritism; and in the special clubs, like the Mathematical Club, the Classical Club, the Modern Language Club, the Philosophical Club, the History Club, the Political Science Club, etc.—voluntary associations where undergraduates, graduates, professional students, and instructors meet to read and discuss papers on subjects of common interest. The college branch of the Young Men's Christian Association, known as Dwight Hall, includes in its leadership some of the most prominent men socially in the College, while its membership includes more than half the students in the undergraduate departments. It works aggressively. Committees meet the new students in the fall, warn them of dangers they are to encounter, and bring them, as far as possible, under the right influences. Those who are interested in mission work have established a settlement in the slums known as the "Yale Mission," for which an $8,000 building has recently been erected.

Of other associations more or less open to criticism, that of athletics, so often discussed, and of the Senior Society system, stand out conspicuous. For the first, despite objections, it may be fairly claimed that it has aided discipline, discouraged dissipation, and encouraged democracy. The second is perhaps more strongly debatable. The great object of college life at Yale is to be elected to one of the three Senior societies, each of which receives but fifteen men. As there are, on an average, about three hundred men in a class, the sifting by a process of natural selection, so long as the choice of these societies is made honestly and for claims well understood, substitutes another standard for that of wealth or social position. Against this must be set off the mistakes made in selections, resulting in cruel, lifelong disappointments. Another division line of newer Yale, deprecated very widely, but apparently inevitable under modern conditions, is that of dormitory life. Whereas not so many years ago few rooms in the College rented for more than $3 per week, there are now sixteen rooms in Vanderbilt at $10, and many others which are above $7. In the older dormitories—the "brick row" has practically gone—the rent is still from $2 to $3. The obvious result of this price-difference is that the richer men room more or less by themselves and the poorer men room more or less by themselves. In justice to the College, it should be stated that even at the high price paid for rooms in Vanderbilt the return is only about two per cent. on the investment. It is also obvious, in compensation, that the attendance of rich students gives many opportunities, especially private tutoring, for the poorer to "work their way through."

What, then, looking at it all in the large, are the questions which most press as Yale passes into the third century? They have been admirably stated by Professor Hadley: "Can Yale keep its characteristics unimpaired amid increasing numbers of students and increasing complexity of outside demands? Can it preserve its distinctive features as a college in the midst of its widening work as a university? Can it meet the varying intellectual necessities of modern life without sacrificing the democratic traditions which have had so strong an influence upon character? Can it give the special education which the community asks without endangering the broader education which has produced generations of 'all round' men, trained morally as well as intellectually?" The best answer to these questions is the character of the man to whom Yale's future has been committed. It is indeed fortunate that the choice for President has fallen upon one who has the confidence of the great body of the alumni, who is thoroughly imbued with the spirit of traditional Yale, and who is alertly alive to the needs of the Yale of the future. That he does not himself fear for that future he made evident when he wrote of Yale that it still has "a respect for work and a respect for unselfishness—a respect for all that constitutes a gentleman in the best sense—that renders futile any attempt to make money take the place of character, or social institutions take the place of social qualities."



THE QUADRANGLE

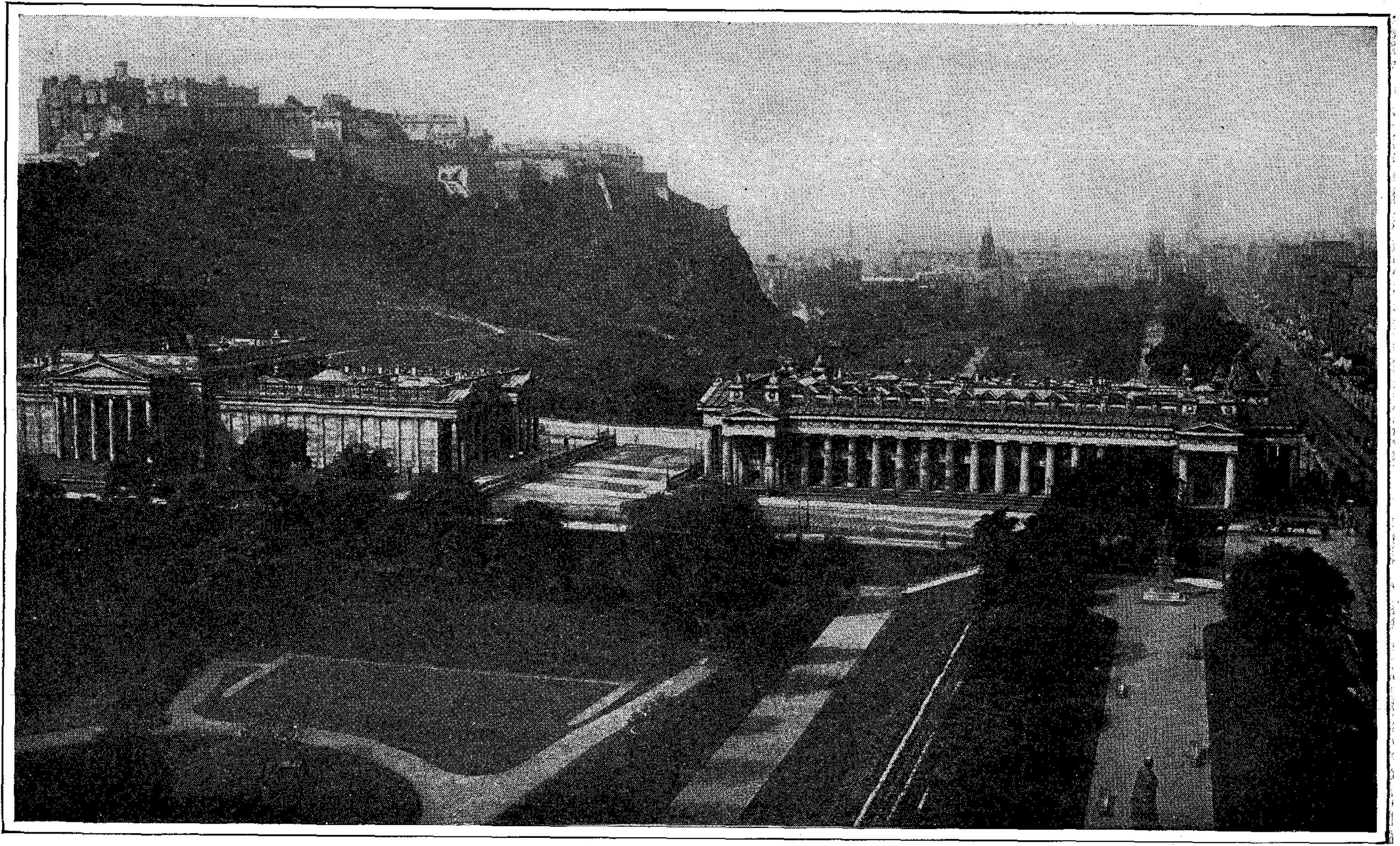
SOME FAMOUS SCHOOLS

The University of Edinburgh

By Hamilton W. Mabie

THE older universities have deep roots, and reflect the ideas and habits of life of the people whom they have educated. The German, French, and English universities are in every way characteristic, of the three countries, and no one could find better points for the study of national traits than in the higher schools of learning; and this is especially true of the universities of Scotland. St. Andrews was founded in 1413, Glasgow in 1454, Aberdeen in 1494, and Edinburgh in 1582. Save the kirk, nothing has been so dear to the heart of modern Scotland as the university; not because the university stands for research, or the advancement of learning, or the pursuit of scholarship for its own sake; but because it has been and is the open door through which the aspiration of Scotch youth has found its best way to achievement. The keen intelligence and the deep feeling of the Scotch have found in the four universities something which has evoked their purest ardor and their most generous enthusiasm. In no country is force of intellect more deeply respected or education more highly regarded. The university is the goal of the Scotch boy's dreams; give him his chance at Aberdeen or St. Andrews or Edinburgh and he will ask no further favors of Providence or concessions from men.

Everybody recalls the morning when Thrums watched the departure of the young competitors: " And now, ye drums that we all carry in our breasts, beat your best on the bravest sight ever seen in a small Scotch town of an autumn morning— the departure of its fighting lads for the



EDINBURGH CASTLE AND PRINCES STREET

lists at Aberdeen. Let the tune be the sweet familiar one you found somewhere in the Bible long ago, 'The mothers we leave behind us'—leave behind us on their knees. May it dirl through your bones, brave boys, to the end, as you hope not to be damned. And now, quick march." A week passes, and two who have fallen in the fray come crawling back. Sentimental Tommy is to have another chance in the silence of the Thrums school, the four ministers sitting like the Fates on hair-bottomed chairs. It is a familiar picture—the bare school-rooms, the background of ministers, the intermittent scratching of pens. The fate of Scotland has been staked on many a desperate cast of the iron dice of war, but no contests have been more strenuous than these quiet, orderly struggles presided over by the vigilant dominie. Tommy holds his pen with an easy hand and drives merrily on, while poor Lauchlan McLauchlan halts and perspires, the ministers meantime gossiping about eternal punishment. But the race is not always to the swift, and Tommy's confident smirk becomes first "a most holy expression" and later a deepening frown; for Tommy has reached a point where there is but one word in the language which will serve his purpose, and that word will not come at his bidding. There are other and better days for Tommy, but this day is full of blackness; for he has lost his chance for the university.

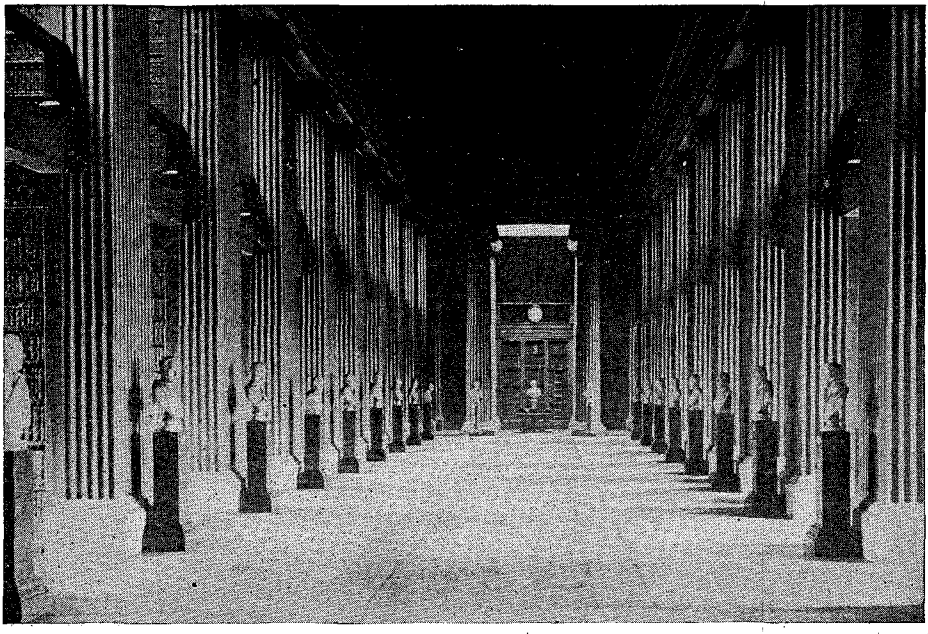
The roots of the universities are in every village, and in every part of Scotland the romance of young aspiration is told and retold in the loving frugality of fathers and mothers, in the passionate zeal and eagerness of ardent and ambitious boys. For the Scotch university is not the training-ground of the aristocracy; it is the broad, open field in which the sober-minded, God-fearing democracy of Scotland finds its opportunity. No other institutions are more democratic in spirit, more simple in habit, more keenly in touch with the frugal, working life of the people, than the higher schools which have given Scotland vigorous thinkers, courageous scholars, strenuous preachers, and a long succession of leaders of light and force. "Five and thirty years have I been minister at Drumtochty," the Doctor used to say at school examinations, "and we have never wanted a student at the University, and while Dominie Jamieson lives we never shall." Whereupon Domsie took snuff, and assigned his share of credit to the Doctor, "who gave the finish in Greek to every lad of them, without money and without price, to make no mention of the higher mathematics. Seven ministers, four schoolmasters, four doctors, one professor, and three civil service men had been sent out by the auld schule in Domsie's time, besides many that had given themselves to mercantile pursuits." And when Domsie, the schoolmaster, gets the news of George Howe's great success, he cannot rest until he has carried it to the little stone house set in the old-fashioned garden. No list of promotions in a gazette ever brought more honest joy and pride than the simple announcement in the boy's letter. Domsie becomes almost lyrical in his delight: "'First in the Humanity and first in the Greek, sweepit the field, Lord preserve us. A' can hardly believe it. Eh, I was feared o' thae High School lads. They had terrible advantages. Maisters frae England, and tutors, and whatna, but Drumtochty carried off the croon. It'll be fine reading in the papers:

"'*Humanity*—First Prize (and Medal), George Howe, Drumtochty, Perthshire.

"'GREEK—First Prize (and Medal), George Howe, Drumtochty, Perthshire.

"'As for me, I wadna change places wi' the Duke o' Athole,' and Domsie shook the table to its foundation."

Of the four universities, Edinburgh has the interest of the finest setting; not that its immediate surroundings are finer or more impressive than in the case of the other universities; but that Edinburgh is one of the most beautiful cities in the world, with an outlook of surpassing variety and loveliness. It has been the good fortune of a few cities to possess a certain distinction of situation and appearance; a charm apart from human or historic interest. Athens, Florence, Venice, and Edinburgh have an individuality which is not only distinct but indicative of a certain high quality of spirit and history. It may be a matter of mere coincidence, but it is certainly true that each of these cities stands for great qualities of imagination and notable achievements in fields wider and higher than those of



LIBRARY HALL

commerce. These cities are not, like Berlin or St. Petersburg, chiefly aggregations of population; they are full of character; they are stamped with an unmistakable individuality; they seem to have a spiritual entity.

Now, of these historic towns, whose history has had a recurring touch of idealism, and whose outward vesture has an indefinable dignity or beauty, Edinburgh is pre-eminently the university city. Athens stood for a more flexible and richer culture, Florence for a keener sense of form and a more passionate love of beauty, Venice for a more splendid pageantry of life; but Edinburgh looks like the home of scholars. There is a touch of severity in the grouping of the city lines, in the gray stone, in the veiled skies; color there is none; but of form there is no lack. Dignity, quietness, a subdued air of romance, the ripeness of a long history, seem to brood over the place. No city is more irregular or has greater advantages of self-revelation; it is, in fact, one of the few large cities in the world which can be seen from within its own boundaries. Edinburgh is not spread out about the observer in great circles like London or Paris; it rises around him, spreading over the slope and summits of three hills. Arthur's Seat and Salisbury Crag fill the background, and one may see from them, while he gathers bluebells, the far shining German Ocean and the crown of Ben Ledi; the gray castle and the long lines of towering houses crown the hill; the beautiful park makes a line of verdure along the base of the rock on which the old city stands in a huddled mass; then come the quiet, dignified modern streets; and at the end of the vista, rising to the left of Holyrood, Calton Hill, with its group of classic columns, gives the picture a certain unity and completeness. The beauty of the place is not gay and irresponsible; it is sedate and composed; it has an academic air; it seems to be an extension of the University; or, to be more exact, the University seems to be the localization of the spirit of Edinburgh.

Nowhere is history more obvious than in Edinburgh; it is impossible to get out of sight of places and buildings overlaid with tradition and story; and these traditions and stories have almost always the touch of tragedy on them. The ancient city lives in the modern city in a very unusual sense; the past is always in sight. And this is especially true of the older town which climbs the steep street to the Castle, and in the heart of which stands the University. The place is crowded with memorable figures if one has the gift of far-sight. In St. Giles the voice of John Knox still echoes, although the redoubtable preacher lies at rest almost within sound of his own voice in the Parliament Close, where he has the singularly ill-chosen society of Charles II., mounted on a stationary charger. The Cowgate and High Street are the main thoroughfares of the old quarters, but one must plunge into dim alleys or closes between immensely high buildings packed with human beings in order to see old Edinburgh. In no other town have human beings been more crowded or lived under worse conditions. But great changes have been made, and one of the worst of these old human hives has been transformed into a most attractive students' lodging-house.

James VI., although only sixteen years old, had been King of Scotland fifteen years when the University of Edinburgh opened its doors to students in 1582. The need of a new university had been keenly felt many years by those who had to travel across Scotland to Glasgow, or north to St. Andrews. To-day the distances in time between the different centers of Scotch education are hardly worth taking into account; three centuries ago the journeys involved were expensive, laborious, and sometimes perilous.

Moreover, the Reformation had brought about changes which logically carried with them the founding of an institution entirely in sympathy with the Scotland of Knox. In Scotland, as in England and on the Continent generally, the earlier universities were ecclesiastical corporations, often founded and largely managed by great prelates, who added to their other functions that of Chancellor; instruction was largely directed to the preparation of candidates for the priesthood, and the conduct of religious services was more emphasized than the work of study. Letters, metaphysics, canon law, and music were taught from the standpoint of the clergy and with reference to their bearing on ecclesiastical culture. There was not only complete uniformity of dogma and observances throughout the universities, but the overwhelming power of the Inquisition was invoked to keep teachers and students in spiritual conformity and intellectual servitude. The first professor of canon law in the University of St. Andrews was also, for a time, Inquisitor-General for Scotland, and scholars were burned in the futile effort to maintain the Roman tradition intact. For some time after Protestantism had gained the ascendancy, the bishops, who had controlled the

THE OLD TOLBOOTH CLOCK-TOWER

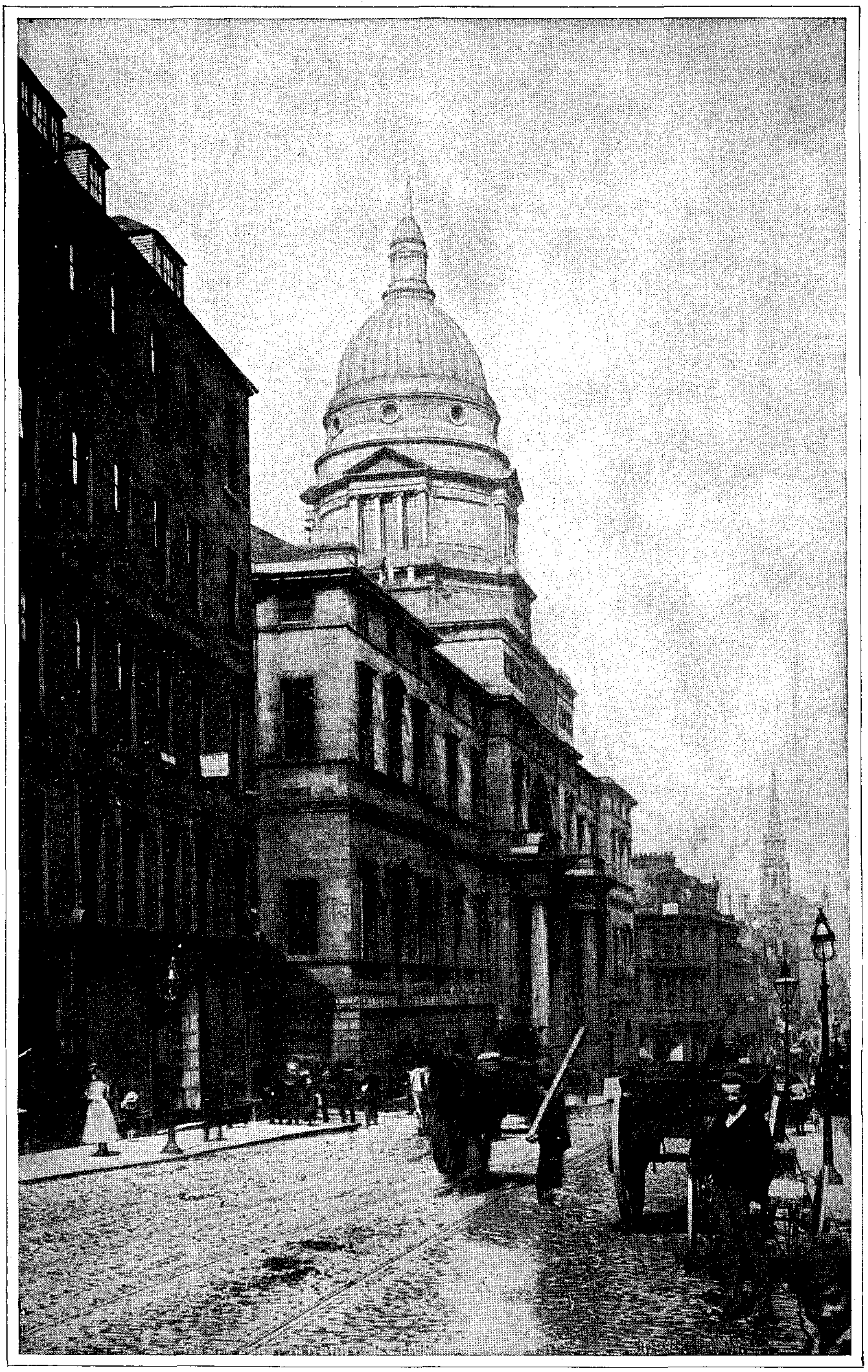
patronage of the universities, continued to control appointments to the teaching bodies in the three universities. In 1567, however, an act of Parliament for reforming the universities transferred this dangerous power to certain authorities of the Kirk, and immediately the entire body of professors at King's College, Aberdeen, was retired in order to make room for teachers of the Reformed faith. In the changes of the time the older institutions suffered severe losses of revenue and lost ground rapidly.

Edinburgh, as the citadel of the Reformation, was rapidly growing in influence and power, and one of its foremost teachers, after the death of John Knox in 1572, was his successor, James Lawson—a man of piety, learning, and energy, who had studied and taught at St. Andrews, had continued his education on the Continent, had brought about the rebuilding of the High School, and who finally, as the supreme achievement of his arduous life, secured the establishment of a university in the city which was shaping Scotch history. It was upon his recommendation that Mr. Robert Rollock, then a regent of St. Andrews, was appointed to the first professorship in the new university. Under the charter granted by James VI., that most pedantic scholar and most scholarly pedant, the Lord Provost, Magistrates and Council of the Burgh of Edinburgh, with the advice of the ministers, were charged with the power of appointing and removing all professors. A long array of properties of various kinds was conveyed by royal generosity to the new institution, but, like other similar gifts, these endowments were so encumbered with conditions of many kinds and prior liens of every sort that their value was practically nominal.

The Magistrates and Council had long entertained the purpose to which Lawson's energy gave practical effect, and had selected as a site for the future college the ground on which the University now stands. This plot of ground was then a suburb of the city, occupied by gardens, old churches, and other edifices falling into decay, and was known as St. Mary in the Fields—which soon became "Kirk o' Field." Many years were to pass, however, before the college was lodged in Kirk o' Field; funds were lacking, and there was vexatious opposition. History was being rapidly made meantime, and much of it was touched with tragedy, and one act in the drama which convulsed Scotland was performed in near proximity to the home of the future university; for close to the south side of what is now the quadrangle stood the house in which Darnley was lodged on the night when, by an explosion, his body was blown over the neighboring town-wall.

When the charter was finally secured, work began at once, and by remodeling buildings already on the ground and supplementing them with temporary structures the college was quickly housed. The University has now half a hundred or more chairs; it began with one. The occupant of that chair, although not a great scholar or thinker, was a man of unusual force and discretion. His portrait hangs in the Senate Hall of the University, and shows a solid, round head with hair approaching red, a ruddy complexion, and a face of unmistakable individuality of feature. In October, 1583, the new institution was opened by an address from the new professor, in the college hall, and in the presence of a large audience. Of the throng of students who came for enrollment, so many were found deficient in the knowledge of Latin, then indispensable in all higher education, that a preparatory class was organized and placed in the charge of a second teacher. The sessions began early in October and ended in August; students were admitted upon application to a magistrate, under whose authority they were enrolled; the fees were small; and it was intended that all students should live within the college precincts, and wear gowns. The regulation with reference to residence soon fell into disuse, and that with regard to gowns was never enforced.

Twenty years after the opening of the University, James VI. became King of England, the Court was removed to London, and the royal bounty was no longer extended to the poor but rising college. Neither then nor later has it profited greatly by the aid of the nobility or of the great proprietors of Scotland. A former Principal of the University, in a sketch published in 1840, says that in the list of benefactors the name of only one nobleman appeared up to that time, and



ENTRANCE TO EDINBURGH UNIVERSITY

that this donor had received a full equivlent in church lands for his very moderate donation! On the other hand, the University owes much to the generosity of lawyers, ministers, merchants, and tradesmen of all kinds.

The beginnings of the University were small and its struggles many; for there was great lack of means, the land was disturbed by many changes, and the dreaded plague, which found in the city, with its narrow, filthy wynds or streets, and closes or alleys, and crowded tenements, a congenial field for its devastations, sometimes closed the University in the middle of a session. But Mr. Rollock had the racial traits, and kept to his work with steady fidelity; and in August, 1587, at the close of the fourth session, forty-seven pupils were graduated and received degrees, the signature of each being appended to the Scotch confession of the Reformed Faith, to which all graduates were required to swear eternal fidelity, and spread out on the pages of a graduation-book which is still preserved. Opposite three of these names, however, was subsequently written the fateful word *Apostata*.

The curriculum at Edinburgh did not differ greatly from that in the older universities. During the first year Greek and Latin held the field, with the usual variations of translation, versification, and composition; in the second year logic, rhetoric, and mathematics rose above the student's horizon, Aristotle made his appearance, and oratory was practiced in public declamation; in the third year to philosophy and the classics were added some science and a little Hebrew; in the final year physics, ethics, and metaphysics were at the fore, with much public disputation. As in the older universities in times still earlier, the student was trained to state and hold his position in debate with skill, acuteness, and all the resources of dialectics. The Scotch took naturally to this kind of intellectual exercise, and excelled in it. It was an age of fierce and searching debate. The University came into existence at the close of a period rich in the production of literature in its most genuine native forms; the century which followed was filled with resounding debate in politics and religion, and the four Scotch universities were feeding the fighting force of the country in the pulpit, at the bar, and in the field. Literature became a secondary interest and occupation, and scholarship was valued chiefly for its controversial uses. In this time of tumultuous debate, however, Edinburgh sent into the world Drummond of Hawthornden, to whose home more pilgrims have gone of late years than to any other place of literary association in Scotland, Abbotsford alone excepted; and Robert Leighton, who became Principal of his university, and whom Coleridge counted one of the truest of the lovers of Plato.

Through all the vicissitudes of Scottish history, Edinburgh has held to its traditions of strenuous intellectual life. It has never been indifferent to classical culture, and there have been times when its relations to literature were many and intimate; but its most distinctive lines of interest and of eminence have been philosophy and eloquence. It has formed a type of mind notable for energy, clearness, persistence, and force of logical expression. Powerful and picturesque personalities have appeared among its teachers down to these days when Professor Blackie has so lately carried his immense energy, his inexhaustible enthusiasm, and his delightful eccentricities into a larger field.

In Carlyle's undergraduate days the present ample building was completed in part only, and many lectures were given in old and dimly lighted rooms. The room in which the Latin class met was so dusky that Professor Christison could never distinguish the future author of "Sartor Resartus" from another youth of the same name—"an older, considerably bigger boy, with red hair, wild buck teeth, and scorched complexion," who was, to make matters worse, a villainously bad Latinist. The substantial and dignified building, in its present form, was completed after Carlyle's time. It surrounds a small quadrangle with continuous and harmonious lines, and, although devoid of the beauties of architecture and verdure of which Oxford and Cambridge show so many fine examples, has a very academic air. The library, its long walls lined with books and adorned with busts of distinguished graduates, is spacious and dignified. The medical school is very handsomely housed in Teviot Row, while the Museum of Science and Art and the

Watt Institute and School of Art stand in close proximity to the University.

When one remembers how small a country Scotland is, and that it has four universities, and sends many students to the English and German universities, the fact that nearly four thousand students are enrolled shows how highly education is valued by the Scotch and how widely its privileges are enjoyed. That these privileges are wisely husbanded and used is clear to all who know the history of Edinburgh as a center of intellectual life and culture—a true spiritual capital in the modern world. From the time of the great magician who cast his spell of romance over the imagination of England in the early part of the century to the days of the genial author of "Rab and His Friends," the gray city of the north has been a place of light and leading. In this rich and vigorous life of the mind the University has held a centrat position, and its relation to intellectual progress and spiritual movement was strikingly and symbolically brought into light on that June day in 1866 when Thomas Carlyle, in the hour of his greatest triumph, standing unconsciously under the shadow of his great loss, spoke his memorable words as Rector of the University from which he had been graduated forty-three years before. Rarely in the history of universities have scholarship and genius been more adequately represented than on the day when the enthusiasm of a throng of students broke in tumultuous waves of cheers about the lonely old man at the zenith of his great career.

The Priest's Boy[1]

By Seumas MacManus

Author of "Through the Turf Smoke," etc.

AS The Priest's Boy he was perhaps more familiarly, and certainly more widely, known. Under Father Eddy's régime and that of two generations of preceding priests of less note, Barney was the Priest's Boy, as he was likewise under Father Mick, and still so under Father Dan. Priests, in fact, might come and priests might go, but the Priest's Boy to all appearance went on forever. As a stripling of eighteen he received the distinction, and now, a hale and hearty lad of sixty years and six, he was the Priest's Boy still—and that to all but the complete eclipse of his genealogical cognomen, the which to rescue from oblivion I may here mention was Barney Meehan.

In his young days, when his more thoughtless comrades went "raking," Barney, of an aspiring turn, attended Micky Rufus's night school two whole winters, and, finding himself thus possessed of a smattering of reading and writing—able, with what he considered comparative ease, to copy a headline if it was written big enough, and able to read "aisy print"—he cast his eye about him, and, with characteristic pluck, actually aspired to be Priest's Boy, laid himself out for the office, and within six months found himself clothed with the proud dignity he had coveted. And, truth to tell, between Barney and his office honor was reciprocated; for if the office conferred dignity upon Barney—and it did—Barney carried new dignity to it, and, the manners of his time considered, almost lifted Priest's Boy into a profession and its duties into an art. Ere Barney lifted the rod of power the Priest's Boy only ranked in the parish next to the Masther (who, of course, was next man to the priest); but under Barney the Priest's Boy was never next man to the Masther; in general, perhaps, Barney consenting to place himself under a reverential constraint, the Priest's Boy was next to the priest; but many, many times the Priest was only next man to the Priest's Boy. To the first few priests he served, Barney was boy in deed and name. Under Father Eddy he began to take unto himself what he considered his due share of the cares of the parish. Over Father Mick he first asserted a parental authority, which naturally developed into an affectionate despotism, so that poor Father Mick, being so molded anyhow, eventually became the Priest's Boy's boy. Father Dan, of sterner mold, did not at first kiss the rod. This waywardness Barney tolerated, but none the less continued to hold the rod over him, feeling confident that it only required time and temper, and Father Dan, like any other wayward child, would learn to obey and respect. And the event, to a great extent, justified his theory, Barney finding himself at once master of the situation and of the Priest's Boy's boy; so that he found no occasion to discontinue the use of a certain care-burdened first person plural, which in former years had come unto him, in our eyes bearing with it new laurels for his brow.

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"What's that, Micky Maloney! Is it for to go on a sick call to the toplan's of Eglish? An' three o'clock of a mornin' would freeze the words in yer throat! Yer brother's wife's stepmother at daith's doore? Och, the sarra die with ye, Micky Maloney! (an' may God forgive me for sayin' it!) But it was only the night afore last, an' it rainin' cats an' dogs, we had to go within a hen's race of the same townlan', an' give the last rites to oul' Pether Phandh. From afore cock-screech this mornin'—or yistherday mornin', I should say, for it's nixt mornin' now—we wor on the road: first to Meenawulldearg, where we had to say a Mass for Molshie Hude (God rest her sowl!) that was undherboord from the night afore; then hot-fut to Cron-na-nyass, where we had called a Station on Barney Jamie Managhan; then to Dhrimanairy to see afther the *appairance* that they put out on it has been ha'ntin' Hughy Dinnion's since oul' Fisty McGarrigle was got dead in Hughy's byre; an' from that, without givin' us time to say 'The Lord bliss ye' or 'The divil miss ye,' off we were dhragged to the shouldher of Carn-na-ween Mountain till we'd give the rites again till another crathur (God guide her this night!) was laivin' farewell to hardships an' poverty. Hard-'arned, Micky Maloney, was the half a wink o' sleep we wor thryin' to stale, when here slap-bang comes you with a tindherary at the doores an' windies would make the dead curse in their coffins, wantin' us off to the toplan's of Eglish to see yer brother's wife's stepmother! The sarra die with ye wanst an' forever, Micky Maloney, say I again—an' may God forgive me!—an' forgive you, too, for puttin' me till it! But, sure, iver an' always Eglish was noto-*ri*-ous for its conthràriness; ye wouldn't die like common Christians, at a raisonable an' saisonable hour—oh, no! oh, no! If the day was twelve months long, an Eglish man 'ill wait till he gets the middle o' the night, an' he's sure the priest's boy—an' the priest—is soun' asleep, to take it intil his head to die. The back o' me hair to you, Eglish! *Come, Father Dan!* FATHER DAN! FA-ATHER DA-AN! Shake yerself, and throw on yer duds! Eglish, no less! Glory be to goodness! Three o'clock, an' fit to freeze a mill-race! The curse o' the crow's light upon you, Micky Maloney! ye've a dale to answer for!"

To go for the priest at an untimely hour in those days tried the bravest—the bravest only were despatched—and ere their return the bravest invariably quailed.

And Father Dan's angriest remonstrances availed not to reform Barney. "Arrah, musha, an' God sees, Father Dan, ye have as much gumption as them. Small wondher they'd act on ye"—to wit, die at night—"when this is the way ye take to encourage them. *Be aisy with them! Be aisy with them, moryah!* It's small consarn it seems to give yer reverence, in throth. But only ye have me to spake them as I do, be me sawnies ye'd whistle till another tune. An' the price o' ye it would be, if I'd laive it atween yez. There's not an oul' woman from en' to win' of the parish—from Cruckagar to Cron-na-nyass—consarned with a corn on her wee toe, but she'd have post haste for ye at midnight, if she foun' the rain comin'. Aye, *aisy with them! aisy with them!* Yer reverence should get some wan to toast chickens for them 'ill come latest an' want ye farthest. Me sowl, I'd like to be dhressin' some o' them with a blackthorn plasther! I'll tell yer reverence what it is—for it's as well to spake plain—aither I'm the priest's boy, or I'm not; if I'm not, say so; if I am, then yer reverence 'ill plaise allow me to know me own business." Mentally Father Dan put his own interpretation on the meaning of the word *boy* there; but, on reflection, he kept the lore to himself, and, shaking his head and hands, retired—defeated.

In those days to know how to serve at Mass was a *sine qua non* for all who aspired to the office of priest's boy. Barney, when first his covetous eye was turned on the position, traveled five miles of bog every night to get inducted into the mysteries of reading Latin by that expert scholar and historian, old Jamie Briany Mhore, of Lisnamrog. And this accomplishment was by no means the least factor in elevating Barney to the altitude he attained in the eyes of the parish. The easy nonchalance with which, after a five months' course and a twelve months' practice, Barney could acquit himself in serving Mass made the admiring congregation feel that Barney Meehan had been born into the world to fill the office. Barney's Latin, it is true, might have puzzled a professor of the language to understand; for, besides a lofty disregard of the trivialities which garnish the syntax, Barney followed a quite original and very euphonic pronunciation invented by Jamie Briany Mhore; but then the style in which he rattled out the sentences and made the language spin about him, as he ran the priest neck and neck, was something that compelled our awed admiration.

In course of time, Father Dan, by long years' pinching of himself and by herculean efforts, raised a new chapel, rude but accommodating, in the upper end of the parish, thus saving hundreds of poor, ill-clad creatures a weary seven miles' trudge on Sundays. And then came a new curate, Father John Mulhern.

When the new curate was introduced to the Priest's Boy, and the Priest's Boy had quietly studied him, Father John didn't impress that individual as favorably as probably he would have desired. Father John had three glaring failings that the Priest's Boy couldn't easily overlook, howsoever well disposed he might be: to wit, he was young, he was genteel, and he was of the new school. The Priest's Boy shook his head woefully over the business, and confided to Father Dan that the Bishop had made a grand mistake. Father John might, possibly enough, make the very best curate for unoriginal townspeople, but he would never suit the Bocht.

Still, if his superior, the Bishop, had ordered Barney to put his foot in the fire, it was his duty to do so—and he would have done it. So, with like grim determination here, he saw his duty and would do it—he would tolerate Father John and unmurmuringly submit to be Priest's Boy over him.

As both Father Dan and the Priest's Boy had ever been rough and ready, Father John found matters of detail in rather a disordered state, and, as Barney had accurately foreboded, at once set about introducing reforms all around him, to the keen distress of Barney's conservative soul. Barney got but cold consolation from Father Dan, too, when he sought for that good man's sympathy. "He's turnin' yer chapels upside down already, an' afore he's six months with ye," Barney complained, "ye'll not know yer own parish." Father Dan, whose thoughts were ever occupied by matters of weighty moment, only replied, "H'm, h'm! H'm, h'm!"

But the climax was reached only when the new curate coolly declared his intention of training a band of young mass-servers—acolytes, he styled them!

The Priest's Boy breast was too full of suppressed indignation to let him speak when he heard this astounding proposal. But he found no ease till he had unburdened himself to Father Dan. Father Dan, indeed, took pause at this; for he gravely recognized that a crisis was imminent. He went to the new curate and talked the matter over seriously with him. But he found him determined. "He must have his way, I suppose, Barney," Father Dan said, resignedly, when again the Priest's Boy waited on him—"I suppose we must give him his way; there's no movin' of him." Barney's wrath hereupon was extreme. "An' so sure," he said, "as he fetches his press-gang of acrobats on that althar, so surely will I march off it! The lakes [like] of it niver was heerd afore!" Father Dan admitted that, certainly, it was an innovation—"but new kings, new laws, Barney. I suppose you an' I have fallen out of the race—the world has gone on an' left us. Father John assures me he's only doing things as they're done everywhere now." "An' upon my word, Father Dan, it'll not surprise me—an' I don't know if I'll not feel that it's yer desarvin'—if this new jintleman" (and there was a world of sarcasm in *this new jintleman*) "would, the very nixt move, ax the Bishop to have the both of us suspended, bekase you haven't got the latest way of savin' sowls, nor me the newest improvements in priest's boys!" Father Dan seldom laughed, but at this he did, and heartily, to the complete embittering of Barney, who turned abruptly and went away in disgust. The Priest's Boy said no more on the subject for a time; but he became morose. The new curate gathered half a score of the brightest of the young lads, and in the chapel sacristy in the evenings taught them the serving of Mass. The sacristy was but small, and if Barney came into it on lawful business—for he had much business in it—when the class was assembled, the embryo acolytes were eternally getting in his road. Barney, however, seldom said a word to them; only, when he had to pass across the room, and the new curate had his class drawn across the middle, Barney steered for the center, and, taking by the cuff of the neck the hapless poor lad who barred his way, he lifted him off his feet, and laid him ignominiously a few yards on one side. This was done, the new curate observed, without a wasted word, and with a most aggravating calm exterior. And if, when Barney recrossed the room, the hapless wight was again in his way, Barney lifted him and dropped him behind. And none of the lads would, on the peril of their lives, venture into the sacristy till they found Father John was before them, very properly anticipating that assault might be superadded, by the Priest's Boy, to ignominy and insult. For, at the outset, Barney had given them timely warning that some day or other he'd "only ax the excuse to *thraw* their wee necks for them."

The Priest's Boy knew too well the respect he owed the Church to leave himself open, by the committal of any overt act, to the power of the new curate. They maintained towards each other an attitude of armed neutrality. At Mass, Barney, instinct with proper religious feeling, shut his mind to the individual, and served for Father John with the like precision, deftness, and dazzling nonchalance he would for Father Dan. What, then, was his pained amazement when, one day that he thought he had acquitted himself, if possible, with more brilliancy than usual, Father John, in a quiet manner, took it on himself to give Barney "pointers" upon how to improve upon his method! Ay, to lecture and teach him, the Priest's Boy, who had served Mass for bishops and priests, ay, and a Primate! when Father John Mulhern wasn't much worth, and less known. For five-and-forty years he had served Mass almost daily, and with credit to himself—never once before did priest or dignitary of the Church say, "Barney, you've done it ill," till his path was crossed by this young curate with the college cobwebs still hanging about him, and not long unpinned from his mother's apron! The Priest's Boy was too dumfounded to speak. He listened mechanically—"You require to move about an altar, Barney, with more modesty." So Barney, with his five-and-forty years' experience, had now to learn from this young man the proper light in which to look upon an altar! "You must do things gracefully, gently, quietly; don't stagger up and down it as if you were coming from a fair." Barney gasped. "What'll it be nixt, I dunno?" he thought to himself.

Now, if there was one point in the serving of Mass upon the acquittal of himself in which the Priest's Boy particularly prided himself, it was the ringing of the bell; for Barney, after patient practice, had acquired the art of making the bell a pleasure to hear; he began the ringing in a quick, sharp, business-like tone, which he let gradually lower and lower, then suddenly and startlingly higher and higher, and as quickly again let it drop, drop, drop, till it had almost died away in a soft and far-off cadence, when, more startlingly than ever, it suddenly shot up loud, short, and sharp, and abruptly stopped. Barney was fully conscious that he had fetched the bell-ringing to an art, and the thought came into his mind now, "I wondher, when he's tired tellin' me my faults, will he at laist show he has the good breedin' to compliment me on ringin' the bell?" "Then," Father John went on, "when it is necessary, in the course of the Mass, to ring that bell"—there was a displeasing emphasis on *that bell*—"I want you to kindly do away with that eternal and nonsensical clattering you carry on, and give the bell each time two or three slight tips, and no more." Barney was simply paralyzed; and the *coup de grace* was cruelly superfluous—"One would think you were ringing for an auction!"

After Barney's spirit had thus been broken, the getting of his acolytes on the altar was a comparatively easy task for Father John. But he had the policy to presume on Barney by little and little only. At first the acolytes were told to merely keep their places on the altar and give the responses, but leave to Barney the attending on the priest. Barney frowned ominously on his unwelcome colleagues, but did nothing more aggressive than tramping on their toes when, in passing them, opportunity offered. But when, a few weeks later, one of them (so inspired by Father John, who thus gradually worked the wedge further in) caught the bell to ring it, Barney unceremoniously drew him a slap on the ear that awaked Parra Beg in the remote corner of the chapel from his sleep (for Parra had been sitting up the previous two nights with a sick cow), and caused the presumptuous acolyte to drop the bell again with a clatter, upon which Barney seized it and boldly rang it out to his old tune, fixing the squirming aggressor with his most vengeful look all the time.

Father John felt sorely the ignominy that had been put upon him and his clerk—but he said nothing to Barney. He sought Father Dan that evening, and was closeted with him for a good two hours. After he had left, Father Dan summoned Barney, and a treaty was concluded whereby Barney was to suffer Father John to bring on the altar what clerks he liked, and to train them as he wished, Barney not to aggravate himself by lending them the color of his company; while, on the other hand, Barney, and Barney alone, was, as heretofore, to serve Mass for Father Dan.

And the Priest's Boy, prophesying ill for Father John and his acrobats, resignedly washed his hands of all responsibility for them henceforward.

A Prayer

By Tudor Jenks

Lord, in thy abounding grace,
Give to me one little place
Where earth's beauties I may see,
With no man to envy me!

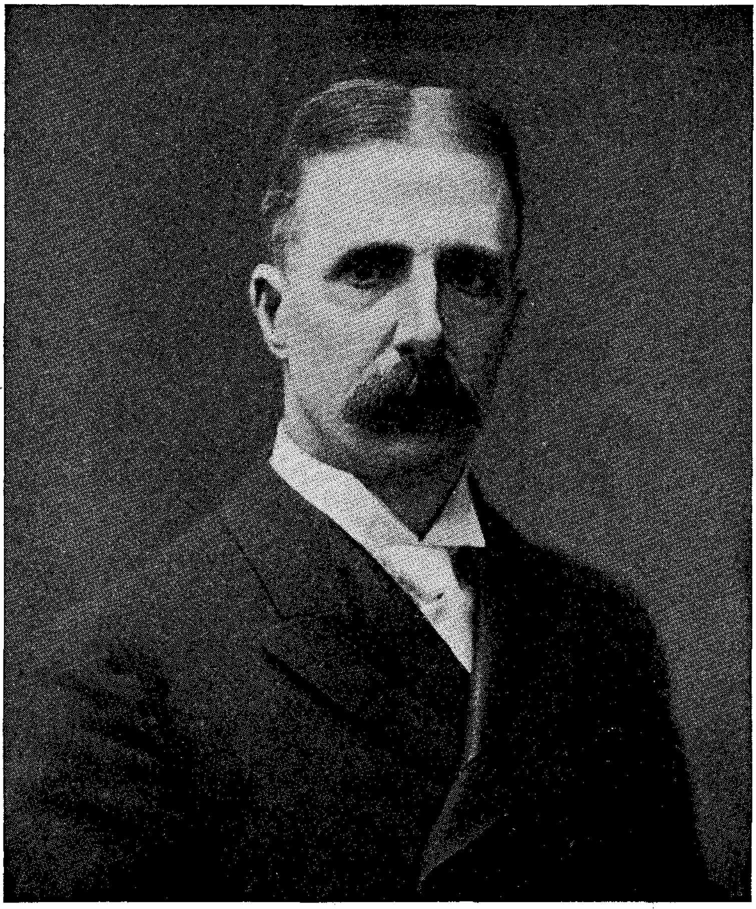
Let my children breathe in health;
Let them know the poor man's wealth—
To live free beneath the sky,
Shunning, dreading, no man's eye.

Let the dear wife of my heart
Share with me the greater part
Of my hours, and grant that we,
Free of care, may worship thee.

To our own give us true claim,
Wronging none in right or name,
Loving all things to their worth
Till we leave thy blessed earth.

But if it should be thy will
We should strive and suffer still,
Give us grace to keep unstained
Till thy peace at last is gained.

Fame and wealth to others, then;
This to me and mine. Amen!

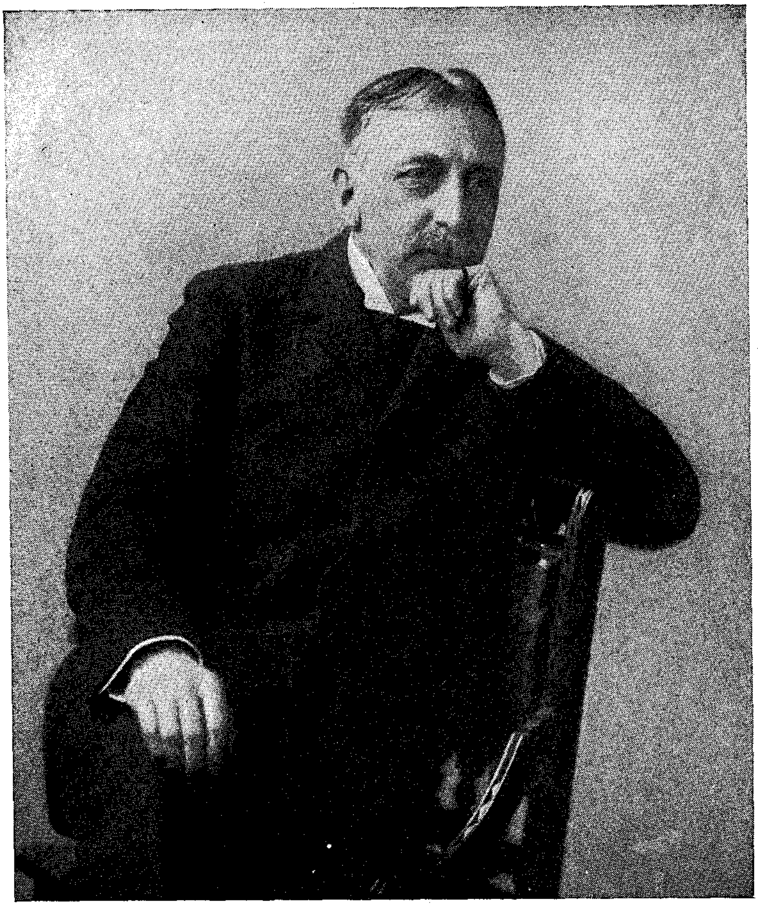


William H. P. Faunce

President-elect of Brown University

From a photograph by Gessford & Van Brunt, New York

Brown University twenty years ago bestowed on him whom she has now made President—then a Senior in the college—a premium annually awarded to two members of the Senior class who " shall, in the judgment of the faculty, unite in the highest degree the three most important elements of success in life—ability, character, and attainment." A singularly forcible fulfillment of the prophecy has thus come to pass. Dr. Faunce as preacher and pastor has become one of New York's recognized city religious leaders. He was born in Worcester, Mass., in 1858, and is of Pilgrim ancestry. He fitted for college at Concord and Lynn, entered Brown in 1876, received his degree as A.B., entered Newton Theological Seminary, and was graduated in 1884. He was ordained the same year as pastor of a church in Springfield, Mass., and in this pastorate he continued until called to the Fifth Avenue Baptist Church in New York City, where he has remained until the present time, a period of about ten years.



George Harris

President-elect of Amherst College

Amherst, like Yale, has followed tradition by choosing for its new President a graduate of the College. Professor George Harris was graduated just one-third of a century ago, and even at that time was recognized as a man of thoroughly scholarly tastes and of decided ability. His history since graduation is that of a successful pastor, and of a teacher of theology of power and wide personal influence. He left Andover Theological Seminary as a graduate in 1869, and returned to it as Professor of Theology in 1883. In the interim he filled pastorates in the High Street Congregational Church of Auburn, Maine, and the Central Congregational Church at Providence, R. I. The chair of Theology at Andover has been filled by him continuously from 1883 until the present time, and in conjunction with it he has taught most acceptably in sociological subjects. For the past two years he has been a University preacher at Harvard. From 1884 to 1893 he was editor of the "Andover Review." He is thus minister, teacher, author, and student of social subjects. His long service at Andover, recognized as of the highest type, eminently fits him for his new responsibility.

Vacation Schools and Playgrounds

By Seth T. Stewart

Associate Superintendent of Schools for the City of New York (Boroughs of Manhattan and the Bronx)

THE educational authorities throughout the United States are beginning to realize the pedagogical advantages that lie in the proper training of the child's instinct for play. The kindergarten idea is being enlarged and extended. It is recognized that the intellect is but one of three general phases of the mind, and beyond the mind there is not only the busy world of trade but the more important worlds of nature and society, with agriculture, manufacturing, commerce, and the professions based on them.

The schools are no longer satisfied with the intellectual training of the class-rooms. Teachers are not happy in finding their graduates prepared only for clerical positions in some of the trades. They are striving to develop in their pupils grace and strength of body. They recognize the necessity of developing skill in the use of nerves, and of organizing systematic efforts towards educating the sensibilities and the volition; that is, towards character-building. They are awakening to the necessity of bringing their pupils into closer relationship with the outside world.

The city of New York has a tremendous educational plant. It expends, moreover, twelve or fifteen million dollars annually in enlarging its plant and administering its educational system. It undertakes more work of an advanced order than any other city in the world. It has its kindergartens, its gymnasiums for physical training, its manual training, domestic art, nature study; its system of instruction in foreign languages, in typewriting, stenography, bookkeeping; its libraries, high schools, training-schools, normal and academic colleges, its evening schools, and its system of free evening lectures.

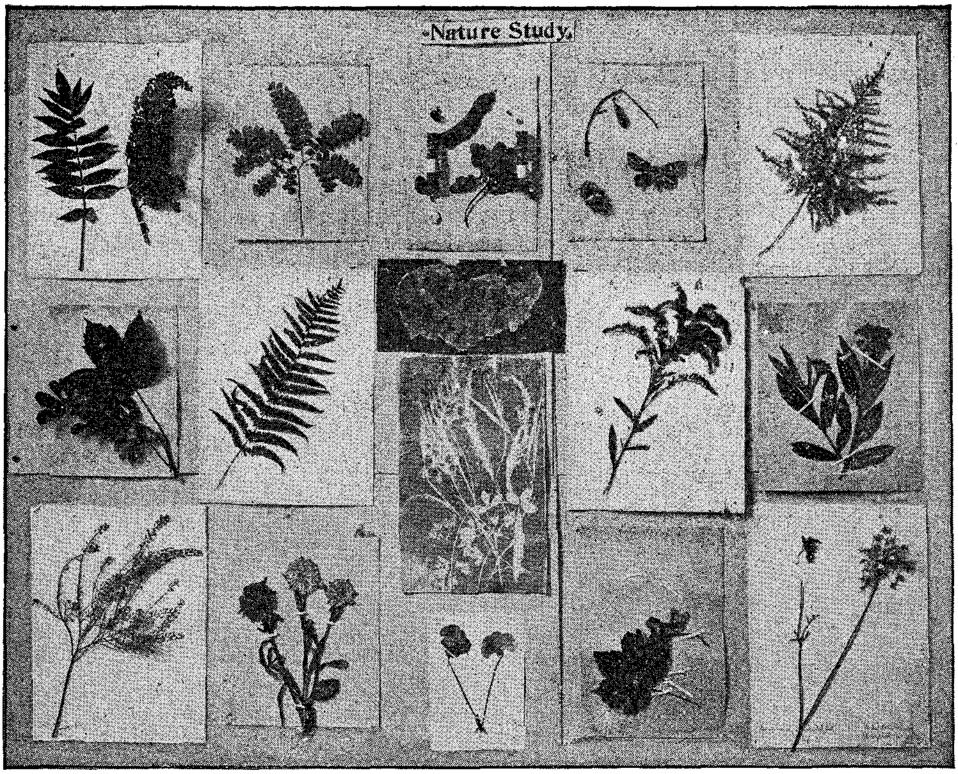
A small portion of its advanced work is carried on in its play-schools, open during the summer vacation in the Boroughs of Manhattan and the Bronx and also in the Borough of Brooklyn. This work was undertaken last year for the first time by the educational authorities of the city. Last year there were two kinds of work—that in the vacation schools and that in the playgrounds. Previously the work in vacation schools was carried on in both sections of the city by private societies. This work was continued last year in Brooklyn by a private society. The work in playgrounds, however, was initiated last year in Manhattan and the Bronx and in Brooklyn, by the educational authorities, largely under the suggestion of the Outdoor Recreation League.

Last year Manhattan and the Bronx had ten vacation schools and twenty playgrounds; Brooklyn, five playgrounds and one vacation school carried on by a private society. This year Brooklyn has five vacation schools and ten playgrounds. During the remainder of this article reference will be made only to the Boroughs of Manhattan and the Bronx.

The number of vacation schools opened by the Society for Improving the Condition of the Poor, during preceding years, in public-school buildings, was maintained last year by the School Board of the Boroughs of Manhattan and the Bronx. Ten principals, one supervisor of manual training, one of nature study, one collector of material for nature study, and two hundred teachers were employed.

The course of study included supervised play, kindergarten work, and nature study with various forms of expression work—modeling, charcoal, pen-and-ink sketches, brush-work—and in literature, the poems of nature. There were also sewing, wood-work, and iron-work. Each vacation school spent two days in excursions, the barge Starina taking them to Staten Island and up the Sound. These excursions were made the occasion for studying local geography and plant forms, for sketching and composition. Many of the four thousand children produced most acceptable work, which was exhibited at the close of the season; photographs of some of these illustrate this article.

One hundred and seventy-five teachers of kindergarten games, physical culture, and general games were placed in the



playgrounds to help the children to play. It is thought that fifty thousand different children took advantage of these playgrounds. In some of them there were more than a thousand children at one time. They were opened July 6 and closed about September 5. During a portion of the term the playgrounds attached to twenty-four school-houses were open for play purposes. In addition kindergarten workers were placed on the three recreation piers then open, and three kindergarten tents were erected—one in St. Mary's Park, one in the Union Settlement, and one in the Hudson Bank Playground. These tents were exceedingly popular, even the large children delighting to play kindergarten games with their small brothers and sisters.

The school playground was divided into a number of parts. There was a room for quiet games, such as checkers, chess, crokinole, and authors. This room was also used as a reading-room and for a circulating library. One portion of the yard was used as a kindergarten. A piano was placed in this portion of the yard, and near by was a sand-court, representing as much of Coney Island as many of the children would see during the summer. In another portion there were ring games for larger children, in another basket-ball, and in still another ten large pieces of gymnasium apparatus were placed.

The cost of the vacation schools was seven cents per pupil each day for salaries of teachers and janitors, and three cents for supplies. In the playgrounds the total cost was perhaps between one and two cents per child per day. The expenditure was altogether about twenty-five thousand dollars.

For the summer of 1899 the play side is emphasized as against the school. The purpose of the work, as intimated at the beginning of this article, is:

(a) To satisfy and cultivate the child's instinct for play, and in doing this—

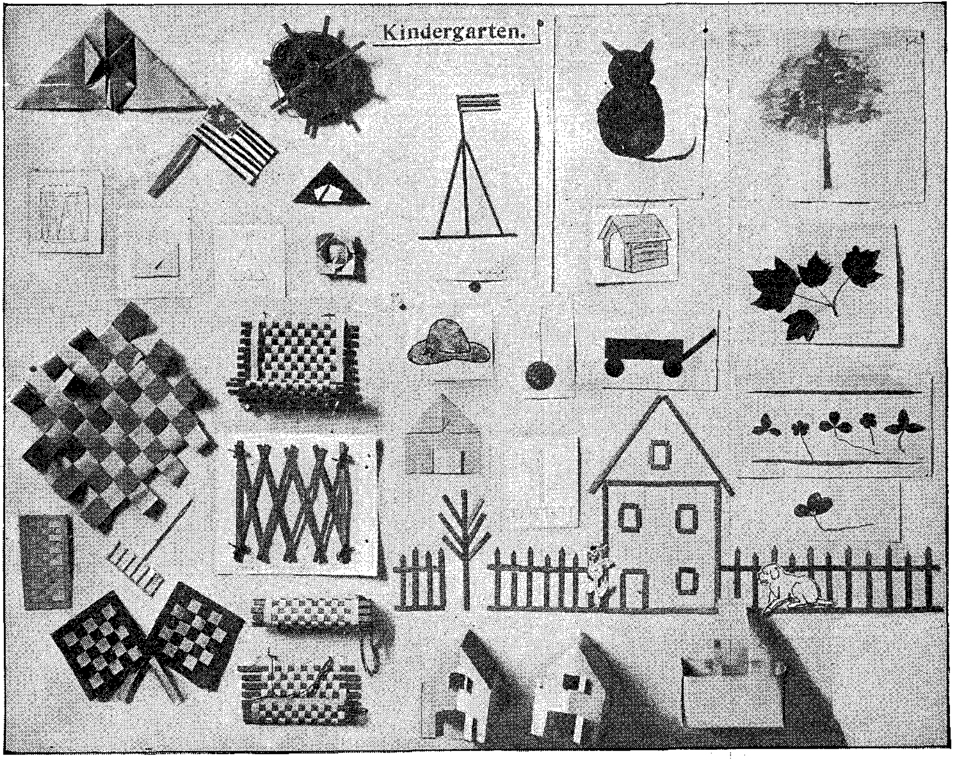
1. To develop his physique.
2. To develop skill of nerves, co-ordinating the physical and nerve forces.
3. To train the sensibilities and the volition; to build character, a great opportunity for this being found in the playground, where the child is free from the restraint of the class-room.

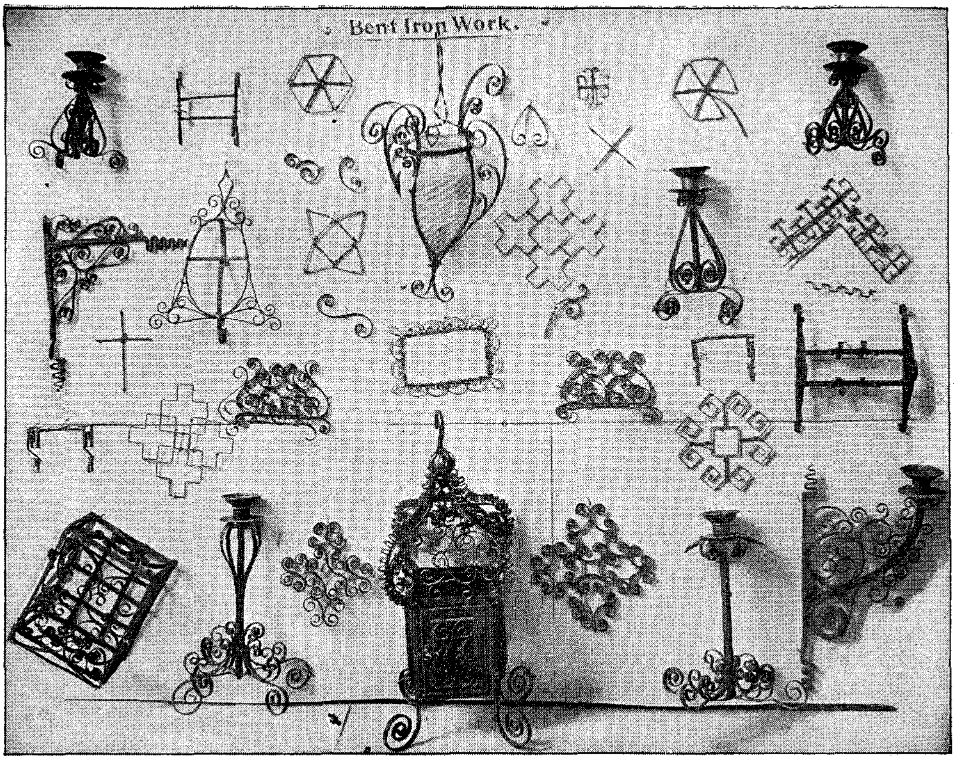
The educational authorities of the city of New York desire not only to start with the play instinct of the child, but—

(b) To bring the child into proper relation with the outside world, especially with the industrial and the commercial worlds. The city of New York is not only in a sense little Europe, but it is the gate to and from greater America, and as such it must and will elevate and establish the industrial and the commercial standards of the world, and to this end originate, maintain, and realize the educational ideals and work necessary to secure the best results in these extremely important directions.

The work in the play-schools is very largely experimental, but it is hoped by some that the results will give encouragement to the formation hereafter of simpler and more practical courses of study throughout the United States—courses in larger sympathy with nature and the industrial and commercial worlds. The immediate object of the work is to develop the powers of observation, the general powers of expression, and in the child an intelligent inclination towards some industry. Based on nature, the work is all expression work; it is physical or manual; it educates the general powers of expression, and points towards thorough training for domestic science or for the general industries.

In the kindergarten the play involves construction work that centers around the communal idea; in the primary the play leads to the construction and decoration of toys and familiar articles of interest to children, that go towards the making and decoration of a home. Beyond this are the manual training and grammar of art for children over ten; and from all that precedes are differentiated some twenty industries, in the elements of any one (but only one) of which each child over twelve may receive twenty-five lessons. All of this work is in the form merely of morning occupations in which children busy themselves as a change from play. These morning occupations are found in ten of the thirty-one school-houses open this summer as play-schools. In each of the ten schools there are only two industrial occupations, one for boys and one for girls; as follows: For boys, cardboard construction, cane-work, clay-modeling, knife-work, chip-carving, wood-carving, fret-sawing, toy-





making, cabinet-making, and bent iron ; for girls, sewing, cooking, domestic science, embroidering, knitting and crocheting, doll-making, dressmaking, design, flower-making, and millinery.

This summer the playgrounds attached to thirty-one school-houses are to be open, also the roof gardens, gymnasiums, work-shops, etc., belonging to these buildings. On the roof gardens basket-ball, football, etc., may be played at certain hours, and at others the kindergarten games take precedence. The library work with reading-room and quiet games is carried on as last year ; also the kindergarten; portions of the playgrounds are equipped with pianos, sand-courts, etc. The swings and see-saws are more numerous than last year, and of better pattern. Each playground has not only its shuffleboards, ring-toss, etc., but its ring games and its gymnasium apparatus—ten large pieces.

Provision is also made for the following:

1. Five open-air gymnasiums in parks or open lots.

2. Five kindergarten tents placed near the above.

3. Sand-courts, swings, and see-saws placed as above.

4. Field sports in open fields.

5. Six recreation piers—kindergarten games.

6. Kindergarten games and sand-courts in the parks.

7. In the fifteen free public baths instruction in swimming, under the direction of Mr. Gus Lundstrom, one of the champion swimmers of the world.

The School Board proposes to spend thirty-five thousand dollars for this service this summer. Nearly four hundred workers have been employed. The term for vacation schools extends five weeks from July 17, and for the playgrounds five or probably eight weeks from the same date. The sessions for the vacation schools are only from nine to twelve ; for playgrounds from 8:30 to 12:30 and from 1:30 to 5:30.

The work is under the control of the Committee on Special Schools of the School Board of the Boroughs of Manhattan and the Bronx, of which the Hon. Miles M. O'Brien is Chairman. It is the purpose of all the educational authorities of these boroughs to make the children as happy as the children of any other city of the world, or, if possible, happier and more useful to themselves and others.

Pictures of Birds' Nests

By Ernest Ingersoll

A BIRD'S nest is a bird's house. Sometimes it is strong, well made, and tightly roofed, and sometimes it is not, just as with men's houses. The principal difference between the bird's house and ours is that we build ours to be used all the year round, and year after year, while the birds prefer to make a new one each summer. There are some birds, such as the fish-hawk, however, that keep the same nest many years in succession, repairing it each spring; and I think more birds would do so were it not that their houses are usually made so slightly that the winter's gales knock them to pieces when the owners are absent at some Southern health resort. This is a pity, too, for many of our commonest nests are exceedingly pretty and call for a great deal of work and care on the part of the builders, whose only tools are their feet and beaks.

Take, for instance, the lovely hammock-like basket, hung by its rim beneath the fork of some low branch, which is made by the little gray, red-eyed vireo, which carols to us all the early summer days from every garden and orchard. Such a nest is shown in the initial-picture above, and in this case the vireo adds to the beauty of his nest an evident admiration of The Outlook. One of them was hung in a maple close to my porch. The bird had built it within arm's length of where we were constantly passing, yet we never saw it until it was quite finished; and the only way we could get a good look at it then was by pulling aside a branch. This care was not taken from fear of us, but in the hope that the cradle would escape the sharp eyes of red squirrels, weasels, blue jays, and other creatures who hunt for and rob birds' nests of eggs and young to get food for themselves. I am happy to say, however, that this vireo's nest was not disturbed.

How to hide their nests safely is the great question in the minds of all the little birds. The big, strong ones do not need to worry about that so much, because they can drive away most robbers; therefore we find that the hawks and crows, jays, kingbirds, and others able to take care of themselves, usually set their baskets in the crotch of some tree, where they can be seen easily enough, but all nests of this kind are strongly made and fastened, so that the winds shall not rock them out of their places or spill the contents.

But the *little* birds try to hide their homes in various clever ways. A good many seek holes and crannies. The woodpeckers are able to dig these for themselves,

A COLONY OF WILD CLIFF-SWALLOWS

LEAST BITTERN AND NEST

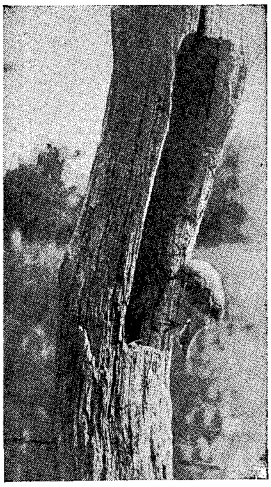
Photographed from nature by E. H. Tabor. Courtesy of "Bird Lore," The Macmillan Company.

for their beaks are like chisels. Others, like the wrens, bluebirds, nuthatches, chickadees, and so forth, find knot-holes, places where a branch has broken off, and various small hollows, in which to make their beds, where the young will be snug in bad weather, and pretty safe from all enemies except snakes.

Others, like the kingfisher, the sand-swallow, and certain sea-birds, make or find holes in earth-banks and rocky cliffs, so that their babies are born in a tiny cave. All of our swallows, before the country was settled by white people, lived in this manner or in hollow trees; but as soon as civilization came, those we soon named barn-swallows left the wilds and put their nests under the roofs of barns or other outbuildings. Then some one, remembering the ways of Old England, began to put bird-houses in the gardens; and now, in all parts of the United States, you may find those cousins of the swallows, the purple martins, living by the dozen in these lofty little hotels on the top of a pole.

The curious picture of clusters of nests of wild cliff-swallows I got some years ago in the Rocky Mountains, so far from any human settlement that the birds had not learned the advantage of a barn wall over a rough rock. You see that the nests are little jugs of mud, plastered by their bases to the face of the rock. The birds make them by bringing pellets of mud in their bills from some stream-side, and putting them one upon another, until each pair has formed a windowless, bottle-like house, with a front door (the neck of the jug) so small that no big bird can enter it. These are very safe and snug nests, and the birds can sit in their doorways and gossip with each other very sociably, for the nests are crowded together like the houses in a city block. This is the same kind of swallow that now puts its nests in rows along the outside of our barns under the eaves; but often they are mere cups instead of jugs, because the barn roof sheds the rain, and a clay roof is no longer necessary to protect the feather bed inside.

Another one of the small birds that is more and more coming to seek our protection and sympathy is the greenish-brown flycatcher that (as some folks think) calls out her own name every few minutes, *Phœbe*, *Phœbe*. She makes her home very solidly of mud and moss, lined with horse-hair, and in the old days always rested it on a ledge of rock, as many still do. Most of the phœbes, however, now think it easier and safer to get under a roof, and so they put their mossy cups on the stone piers or supporting timbers of bridges, among the rafters of sheds and porches, and in similar places.

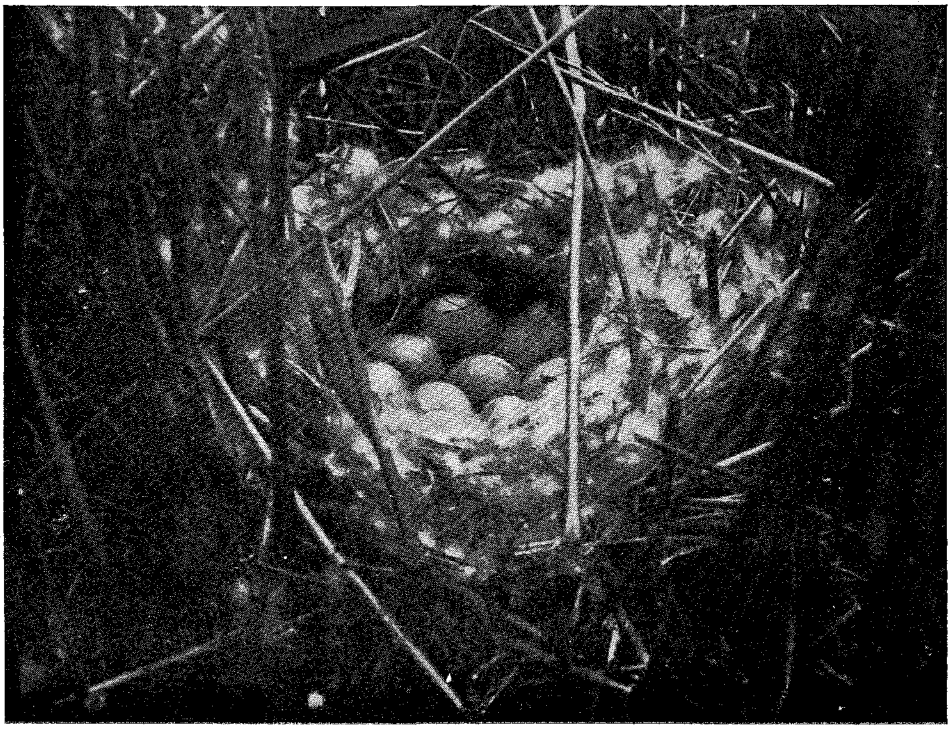


BLUEBIRD AND NEST

Photo by R W. Hegner.
Courtesy of "Bird Lore."

A great number and wide variety of birds make their houses upon the ground. Most of the sea-birds do so—along the ledges of the sea-cliff. Nearly all the water-fowl and game birds (except herons) also do so; and most of the ducks and similar birds nestle among the wet reeds of marshes where their rude bedding is damp all the time and sometimes soaking wet. To keep their eggs warm when they have to leave them for a time, many of the ducks pluck a large quantity of downy feathers from their breasts with which to cover the eggs. The eider of the arctic regions is the foremost in this practice, and the eider-down sold in shops is gathered from their nests. But it is a habit of many other ducks, as appears in the accompanying photograph of the nest of our common redhead duck. One of the most interesting of these ground-nest birds is the least bittern, a solitary bird frequenting swamps and marshy places. The picture on another page shows this bird in a characteristic attitude on its rude nest with its head raised.

Not only the water-birds, however, but some of the smallest and prettiest of our songsters, choose to dwell and lay their eggs close to the ground, although they seem to be exposed there to many more dangers than are those in the tree-tops or elsewhere. None try more anxiously to hide their homes than do these ground-nesters, arching the grasses above them, or building little sheds of leaves to protect and hide the shining eggs.



FEATHER-BED NEST OF REDHEAD DUCK

AMERICA'S WORKING PEOPLE

BY CHARLES B. SPAHR

VI.

The Coal-Miners of Pennsylvania

A contracting market

The problem I learned most about in the anthracite coal districts in Pennsylvania was not the coal problem, but the railroad problem. Two-thirds of the mines were owned by the railroads, despite the prohibition of such ownership in the Constitution of Pennsylvania; and the independent operators were vastly more concerned with the railroad question of getting their coal to market than with the land and labor questions of royalties and wages. All the operators, whether connected with the railroads or not, complained of such stagnation of trade as I had not heard of even in the New England cotton districts. An official connected with one of the railroad mines said that the miners for several years had averaged only one hundred and fifty days' work a year, whereas they used to average two hundred and seventy or two hundred and eighty. He could see no chance of relief unless a third of the people left the business. The independent operators agreed with him as to the stagnation, but had a very different remedy to propose. The market for anthracite coal, they said, was being taken away because the railroads charged three times as much for hauling it as they charged for hauling the soft coal brought from the West. The independent operators were demanding with vehemence that their rate should be lowered, and were organizing to build a railroad of their own if their demands were not granted.

A novel railroad strike

Here was a railroad strike of a new kind, and the strikers were as interesting "working people" as I encountered. Bismarck long ago remarked that it is always the best-paid people who strike hardest, and in this case the "strikers" seemed to be the best paid and most successful men in Scranton. I have met a good many clever and hard-working labor leaders—in fact, they are generally hard-working—but I never met any as clever and hard-working as those at the head of the coal operators' organization. They had the facts in the case at their fingers' ends, and the statements they made were generally borne out by subsequent examination of railroad reports.

In talking with the railroad official I had been strongly impressed with the greater cheapness of soft coal for manufacturing purposes. To mine a ton of hard coal, I was told, cost a dollar for wages, nearly half a dollar for royalties, and more than half a dollar additional for interest on capital and minor expenses. Soft coal, on the other hand, could be mined at a total cost of seventy-five cents a ton, and a ton of soft coal would make as much steam as a ton of hard. Therefore he thought it was cheaper for Eastern cities to bring soft coal from Ohio and West Virginia than to use the hard coal from near at hand. The independent operators did not admit this. It was true, they said, that the large sizes of hard coal cost three times as much to mine as soft coal, but the "buckwheat" size of hard coal, which they sold for steam-making purposes, cost as little as soft coal; in fact, they received for it only 58 cents a ton at the mines, and the $1.80 charged at seaboard was nearly all a payment for freight rates. As an example of how exorbitant these rates were, one of them turned to the "News Bulletin" issued by Dow, Jones & Co., showing that the Delaware and Lackawanna Company reports that in mining coal its expenses are actually a trifle greater than its receipts, while its accounts for the hauling of coal stand as follows:

Receipts	$10,048,000
Expenditures	3,700,000
Profit	$6,348,000

Such profits cannot be paralleled outside the anthracite coal districts. Upon most railroads a profit of fifty per cent. upon expenses is considered satisfactory, but here the profit was nearer two hundred per cent.

The remarkable character of this report led me to ask this operator why it did not pay the railroads to buy up all the coal lands and make sure of the coal traffic perpetually. His answer was not entirely satisfactory, but was not without point. "Some of the roads," he said, "are increasing their holdings, but most of them aren't managed with any sense. . . . The companies seem to think they can go on forever charging their present rates for hauling coal, and aren't willing to pay for the independent mines the prices asked. The result is that about every five years a new road is built into this district, though the coal traffic hardly increases at all. If the old roads had had sense enough to lower rates for two big operators, or buy them out, the Ontario and Western never would have tapped this district. The other roads were charging us fifty per cent. of selling prices for hauling our coal to tide-water; and the Ontario and Western made a perpetual contract with us for 100,000 tons a year at not to exceed forty per cent. In almost no time the other roads had to meet the Ontario's rate. Since tapping this district the Ontario had increased its net earnings from $700,000 a year to nearly $3,000,000.

Another needless railroad

"At the present time we are organized to get another reduction in rates. If the roads do not give it to us, we intend to build a road for ourselves. The rate we are charged is only a little less than the "open rate" of one cent a ton per mile, which the roads nominally charge to their own companies. We pay to tide-water [about 150 miles] an average of $1.40 a ton. The cost to the railroads is not more than forty cents a ton. We know that it is not more than this. On Carnegie's new road from Pittsburg to Lake Erie, where there are special coal-cars carrying about fifty tons each, the cost of coal-carriage has been reduced to one mill per ton per mile. The Chesapeake and Ohio reports that its average charge for hauling coal is only a little over two mills a ton-mile, and the road is doing well. It is useless to appeal to the Inter-State Commerce Commission or to the Legislature. The only way to get reasonable rates is to build our own road, and that is what we have made all our plans to do. I have constructed a railway in New Mexico for $6,500 a mile. Here we shall carry no passengers and enter no cities requiring heavy payments for right of way. Yet we count on a capitalization of $50,000 a mile [or about $7,500,000 in all]. The independent operators are mining from nine to ten million tons a year. Some of this they are under contract to ship over the old roads. But if we ship only three million tons and save only half a dollar a ton, the $1,500,000 gain will be a splendid return on the cost of the road."

Talking with one of the editors in Scranton, I found that the city expected the new road to be put through, and looked for much lower rates for all coal-producers as a result of the competition. Yet nothing was clearer than that the new company would soon establish the same open rate as its rivals. Indeed, the operators at the head of the new movement said without reserve that the operators who did not go into the new road at the outset would continue to be "frozen out." In the long run, therefore, except to the coal operators who ran the risks of the investment, the construction of the new road would simply mean the waste of another $7,000,000 in diverting from the old roads traffic which they could handle at less cost than the new. In avoiding the socialism of reduced rates we have developed the anarchy of needless railroads. Meanwhile extortionate rates continue, and the soft coal from the West—which all the roads must carry at something like competitive rates, because all compete for the business—continues to blacken our Eastern cities in increasing measure. Ordinances to protect these cities from darkness and dirt go for nothing against the greater cheapness of the Western fuel—cheapness due largely to the discriminations practiced by the Pennsylvania roads. Nor is it the Eastern cities alone that suffer. The passengers on some of these very roads that own the anthracite mines are subjected to the blinding smoke of the soft coal used in the engines. When talking with an official of one of these coal roads, I asked why his company bought soft coal when it mined hard, and received an explanation that did not explain. When talking later with the independent operator at the head of the movement for a competing road, the whole matter was made as clear as day. "Why," he said, "the Lehigh burns soft coal in its engines because it doesn't want to lose the profit on hauling its own coal to tide-water. There is no combination, but the anthracite roads report to each other the amount they mine, and none of them wishes to go over its apportionment. The more the Lehigh burns, the less it can ship to tide-water; and as it gets a clear profit of about $1.20 on every ton it ships, it cannot afford to use its own coal." So the Lehigh smokes its passengers with ill-smelling bituminous coal brought from the West rather than use clean anthracite coal from its own mines, because the anthracite coal combination is keeping production down and rates up.

Typical miners

But enough of railroad problems. When I reached Hazelton, I began to meet miners; and while a miner is of less economic importance than railroad rates, he possesses vastly more human interest. I reached Hazelton a little before supper-time, and went at once to an open mine in the outskirts of the place. The miners were just leaving their work. The first group I met were Italians, and the talk with them was notable only for its barrenness. The men evidently regarded me with suspicion, and when I ventured to ask whether any of the miners belonged to trades-unions, I was answered with an untruthful negative—conveyed in the form of a rather inarticulate grunt. A moment later I fell in with a stationary engineer of American birth, and in a few moments he was talking with the utmost freedom about his own work and wages—though my questions had related only to general conditions in the mines. His wages, he said, were the same now that they had been since "Cleveland's first term." They were then cut from $1.55 a day to $1.40, and had never varied since. His engine had to be looked after whether the mine was running or not, so he got his "twelve hours a day" pretty regularly. Unless he was sick, therefore, he received $8.40 a week. On this sum he had brought up a family. "It is pretty skinny living," he said, gravely, "but we have somehow kept a-going." The man had an attractive face, and was evidently hard-working, sober, and home-loving. His cordial support of the anti-machine candidate for Governor made it peculiarly easy for me to put myself in his place and face life as he had to face it. It was a sober outlook, and it was difficult to see how any exertions on his part could have brightened it.

But even this man's position was less serious than that of the next mine-worker I talked with. This time it was a young man, so absolutely covered with grime that I could not have told whether he was good-looking or ill-looking. He did not tell me his wages, and, of course, I did not ask him; but his work was that of a driver, and an old miner afterwards told me that his wages were $1.42, $1.58, or $1.75 a day, according as he drove one, two, or three mules. But in his case it was not the amount of his day's wages that he complained of, but the number of them. His generalizations upon this point were no more gloomy than those of the coal company official I have already quoted; but it is one thing to hear about one hundred and fifty days' work a year from one of the men who pay for the work, and another thing to hear about it from one of the men who are paid by it. Just lately, said this driver, his work had been pretty steady, but for a long time before he had only two or three days a week. He was the only one in his family getting wages, for his father, who was fifty-two years old, had had miner's asthma and couldn't work underground. Outside work his father could still do, but there was none to be had. His sisters were only ten years old and four, and so they couldn't earn anything yet. Therefore, he, a boy of only sixteen, with irregular earnings, was the only support of his family until better times brought his father work again. It was the problem of the unemployed presented in the concrete. and its seriousness was made a hundred times more vivid than statistics covering thousands had ever made it. Yet this boy told the story with no thought of an appeal for sympathy. He faced the future without wincing, and as he went away into the darkness towards his home I admired from the bottom of my heart the manliness of his spirit. Yet the manliness of this spirit was, after all, a sad substitute for boyishness. The natural hopefulness of boyhood seemed to be gone, except once when he said that he was only a driver now, and must become a miner "to live."

The Lattimer riots

Before I returned to supper it was clear that I would have no difficulty in learning how American miners lived; but what I had come into the district for was to study the Americanizing of the Huns and Italians. The way to do this did not open up to me until the next day, when I met a Welsh miner of unusual intelligence, who had been discharged at the time of the riots at Lattimer, because of his sympathy with the Huns. In this discharge the employers seemed to have made a serious mistake, for I met no one, not connected with the coal companies, who put the employers' side with so much fairness in telling about the disorders. But, be this as it may, the occasion of this Welshman's discharge had given him the confidence of the Huns, and when he drove me out to Harwood, where part of the rioters were organized, I was received on a friendly footing. Into the history of this riot I have no desire to enter, for it an almost endless story, and there is no hope of a statement to which both sides would agree. It is not, however, to be ignored as ancient history, for the feeling it created. and the feeling that created it, still remain. The rioting would not have taken place had not ignorance and suspicion of the Hungarians on the one side been supplemented by ignorance and suspicion of the employers on the other; and the perseverance of this mutual attitude may yet create another riot. To each side its own position seems to have been almost wholly in the right. It is true that the more fair-minded miners admit that some of their comrades were forced to quit work by threats of violence, but they all maintain that they began the fatal march to Lattimer practically unarmed and intending to keep within the law. There is no doubt that these were their instructions from the union. Fahy, the Irish organizer, having told them that if they resorted to arms and the sheriff couldn't put them down the militia would, and if the militia couldn't the regular army would, so that there was absolutely no hope along that line. Complete order, the men claimed, was preserved where the sheriff first met them at West Hazelton, though one of their number was knocked down by a deputy, and they felt that they had a perfect right to march to Lattimer on the public road when they were finally stopped by the sheriff and eighty deputies. They were then near Lattimer, and were determined to go on. The Huns claimed that the sheriff was merely "pushed aside" by the crowd when he tried to read his "paper" (the riot act). When, however, the three volleys had been fired, and their comrades wounded and killed, the whole region was aflame with a desire for vengeance. This was the night when members of the employing class at Lattimer slept in the woods, and there is no doubt that their fears were justified. Lattimer would have been burned that night, I was told by one of the miners, if a crowd which set out from Harwood had not been stopped by a Baptist minister named Spaulding, who had their confidence because he had been on their side in the strike. By him the Huns were persuaded to trust to the law. Their societies all over the country contributed money to prosecute the case. But the trial, which led the general public, even in Hazelton, to justify the sheriff, did nothing to calm the wrath of the miners. They pronounced it a farce, and ridiculed without stint the affidavits which the employers had procured from their own number. Any employer, they said, can get affidavits from men who want to keep their jobs. Both the evidence that was received against them and the evidence on their side that was shut out by the court intensified the feeling of injustice, and therefore the old bitterness still remains. From the standpoint of the employers, as every one knows, the action of the authorities from beginning to end was not only justifiable but unavoidable. They believed that a mob of Huns made violence inevitable and arson and murder probable. As one thoroughly kindly man among them told me, they felt that the lives of even women and children were not safe. But had employers and employed been in neighborly relationships with each other, the tragedy would never have taken place. I happened to ask the employer whom I have just quoted whether the American families looked after the Hungarians at all in times of sickness, and his answer photographed the whole situation: "We don't know they are sick till we see the funeral go by." Out of such relationships there is no limit to the ill feeling that may arise.

A Hungarian village

The town of Harwood, where I met most of the Huns, is now largely a Hungarian village. A few American and Irish families still remain, but this element is being gradually crowded out and often crowded up. "The brightest Irish boys," one of the operators told me, "do not work in the mines, but go on the railroads, or into stores, or teach school." The elevation, therefore, of a part of the class that used to do the mining needs to be borne in mind in considering present conditions. Wages now, I was told by old miners, are only about half what they were a quarter of a century ago; but the present wages, in large part, are not paid to the children of those who used to do the work, but to the Huns and Italians. To these later importations the low wages of the past decade are an improvement on anything they have known before, and they are improving their condition by means of them. This was what struck me most forcibly on my visit to Harwood. Twelve years before I had gone to a mining city in Pennsylvania (Shenandoah), and had been impressed with the squalor in which the Huns lived, as contrasted with the self-respecting comfort of the Irish homes. Most of the Huns I then saw were young men "baching it" in boarding-houses, with only one cooked meal a day. At Harwood the Huns I met had their families with them, and seemed to be living in relative comfort, in spite of the slack work. The fact that it was Sunday afternoon and that everybody was in his Sunday best may have had much to do with the favorable impression, but these Hungarian miners were certainly of a higher type than my previous observation had led me to expect. Nearly all of them, men as well as women, had been to church in the morning, though their church was at Hazelton, five miles away, and there was no trolley. Being Sunday, it was their feast-day, and yet I saw no drunkenness. This may have been partly due to the fact that the town, like most of the mining towns, was "no license" under the regulation of the mining company, which owned all the surrounding land. But this form of local option did not mean the entire prohibition of liquor, and every pay-day, I was told, the streets of the town had a perfect procession of beer-carts. But the people were not heavy drinkers, and between the contradictory statements that the Huns "drank up all their wages" and that they all "saved a good part of their pay" I was forced to prefer the latter as the lesser prevarication. A good many of them evidently did get ahead, and most of those who did not guarded themselves and their families by a form of co-operative insurance, which I wish were more general. They belonged to a Hungarian society which extends over several States and has something like thirty thousand members. To this they pay assessments amounting to about $1 a month, and receive as benefits $5 a week during sickness and $500 in case of death. The insurance against sickness did not seem in any degree to have proved an "insurance of sickness." Just as in trades-unions, the sentiment is against fraud of this sort upon members of their own class, and there were three men in every locality, besides the physician, to look after the validity of every claim.

Company doctors and company stores

But the fact that conditions in this Hungarian town were better than I expected to find must not lead me to paint them as bright. It was a foreign town, and I instinctively judged of it, as the people themselves did, by the foreign standards to which they had been accustomed. Judged by American standards conditions were bad enough. Because of my escort I seemed to be received with friendly confidence, but my escort told me that only the men who were not now employed by the coal company dared talk with me about labor troubles. It was not a free town in any sense. One point of freedom the people had gained by the great strike. They were now allowed to employ their own doctor. Prior to the strike they had to call in the company doctor, and seventy-five cents a month—or fifty cents in case of single men—was deducted from their wages to pay him. Now they themselves pay precisely the same amounts to doctors of their own choosing. Very likely the present doctors are not as skillful as the old, but one step toward self-government had been taken. Put yourself in their place, and you will feel as they do about it. The more important object of the strike, however—the removal of the company store system—had not been attained at all. Conditions in this respect were almost as bad as in the South. Pay-day was the fifteenth of the month, but the men were paid only up to the first. Their wages, therefore, were never less than two weeks in arrears. In this way only the thrifty were ever able to buy at other than company stores, and even the thrifty did not dare to do so. Upon this point my escort laid none of the blame upon the head of the company. "Mr. Pardee," he said, "tells the men to trade where they please, and I believe he means it. But the under officers managing the different departments work together to make good returns, and when they make them their management isn't criticised." Justly or unjustly, the men were firmly convinced that their jobs were in danger unless they traded with the company. The law passed by the Pennsylvania Legislature for their protection was simply an added grievance. As reported in the papers to calm the agitation, this law, I was told, required that all mine labor should henceforward be paid in money. The law did contain this clause, which was all the miners asked for, but it added two words more, so as to read that the miners should be paid in money "on demand." For any individual miner to demand money when the company preferred to pay in scrip—or checks on the company store—was considered the equivalent of demanding a discharge and change of residence. The statute left everything as it had been before, except the agitation in the miners' behalf.

As regards the extortions practiced by the company stores, I heard few such stories as at the South, save in relation to the one item of powder. What was said about this seemed incredible, but proved to be substantially true. Every miner, I was told, had to buy his powder of the company employing him, and when work was steady a miner, with his assistant, would need fifteen or sixteen kegs a month. For this he had to pay $2.75 a keg, though the powder-mills were willing to furnish it for 96 cents a keg. The extortion, therefore, amounted to over one hundred and fifty per cent., and aggregated something like $25 a month. To the miners this was a bitter grievance, and I could learn from them no excuse whatever for the frightful overcharge, except that $2.75 a keg used to be the price of powder back in the seventies. Before I left Hazelton I went to the head of one of the company's stores to get his statement. At first he seemed annoyed by the inquiry, but on learning its object said that the price of powder at the mills was now $1.10 a keg instead of 96 cents, and that the selling price of $2.75 to the miners was in accordance with an agreement made with their organizations back in the eighties. In the limited time left me I could find no one else who had ever heard of this agreement, and in view of the disorganization of the old miners' unions it seemed that the agreement to maintain this price for powder was chiefly an agreement among the companies. To revise it might require a general revision of wages, as this manager suggested; but even in that event the need of revision is imperative. Lower nominal wages would be far less galling to the men than present wages with the patent overcharge for powder constantly exasperating them.

The other overcharges complained of were relatively insignificant, and I did not take trouble to verify the complaints. They were greatest, however, at the points furthest removed from the competitive stores. Miners' oil, for example, was said to be but 18 cents a gallon in Hazelton, and 40 cents at Harwood. The power of a company store to sell at lower prices than competing stores, because it was sure of its customers and sure of its pay, did not make it an agency for good. Its position corresponded to that of the trusts. It could sell for less than competing firms, but it would sell for more. The owners undoubtedly believed that they demanded only reasonable profits, but relatively few men are to be trusted with absolute power to measure their own deserts, and even fewer, perhaps, can act as agents for employers and not let the desire for the favor of those above them lead to indifference to the demands of those beneath. The agent can never be as generous as the principal, and the desire to earn his salary from the man who pays him prompts even the conscientious agent to charge all that the traffic will bear. The result is that the company store, instead of being an instrument of co-operation between employer and employed, is more often an instrument of oppression. So at least the men universally regard it; and if the employers' profits are as little as they say, self-interest as well as the desire for the freedom of their employees should prompt them to remove this cause of unceasing antagonism.

Eastern Pennsylvania schools

But that which was most important in this district of imported labor was not the economic question how the laborers were treated, but the educational question what was being done to Americanize them. This question interested me more than any other, and led me to devote a good deal of time to visiting the schools. These were in disappointing contrast to the schools of Massachusetts, where the similar problem of Americanizing the French Canadians presented itself. I do not mean that the methods of teaching were inferior. Of these I am no judge, and belong, in fact, to that rapidly lessening class who think any method good, no matter how many centuries old, by which a teacher keeps the class alive and makes them understand the subject. The only method that I criticised was that of a young man near Hazleton who attempted to illuminate, or darken, English grammar by explaining that what seemed to be a participle was really a "gerund," and made nothing clear except that he himself did not understand the bit of pedagogical pedantry he was inflicting on his fourteen-year-old scholars. But the methods by which easy things were made difficult for the older scholars were not what depressed the uncritical visitor. Much more serious was the small number of these older scholars, and most serious of all was the appalling number of little children thrust upon the care of a single teacher. It seemed to me that one of the primary teachers had nearly seventy in her care, and most of these knew hardly a word of English when they came to her. In this case—and in most cases, I am glad to add—the teacher had a great deal of personal refinement, and could have had the best of influence upon the scholars had it been possible for her to be in personal relations with them. But with the swarm that was about her, it was as much as one young woman's strength was good for to maintain fair order during school hours, and I could not blame her for knowing nothing about them in their homes. The schools of eastern Pennsylvania are simply starved by public parsimony.

Other Americanizing influences

But the inadequacy of the schools was only one of the influences that kept these Hungarian and Italian communities from becoming a homogeneous element in the Commonwealth. At Lattimer, for example, where the great riot occurred, nearly half of the miners were of American, or rather of English-speaking, parentage, but this class of working people had had almost as little to do with the Continental immigrants as their employers. There were not, as in Massachusetts, any unions to which both belonged, and there was not even any political life to bring about fusion and the interchange of ideas. The whole place belonged to the coal company, and nearly everybody who had been naturalized voted with the management. There seemed to be no industrial agitation. The men down in the mines worked ten hours a day, as against the eight customary in England and demanded by the miners' unions here. But I heard nothing said in criticism of these hours, even from the men who spoke to me quite freely of the higher wages that used to be in vogue. The work in the subterranean shafts seemed dangerous as well as hard, yet there was no required system of insurance, and apparently no talk of any. When an accident occurred, the manager told me, the company took care of the families that had no one to support them until these families were able to care for themselves. But this care, he assured me, was given as a favor, and not because of any legal obligation. The rents asked by the company seemed distinctly moderate. Often it was merely a ground rent, and some of the thrifty immigrants had not only put up shanties for their own families, but added room on room to sublet to others at immoderate rentals. One old Pole, whose house or caravansary I was taken through, must have had fifteen rooms to his rambling structure, and perhaps half a dozen tenant families, to say nothing of their boarders. Yet even this "landlord" was little more than a tenant-at-will, and the company could practically have cut off his rentals had it cared to enforce its extreme legal rights. In fact, the whole relationship was feudal, and while in some respects there was good government, notably in the absence of saloons (which a non-abstaining official said kept him from even thinking about a drink), there was little approach to self-government. In the mines I saw no child-labor, but on the "breakers"—picking out the slate from the coal as it was washed and sorted—many of the little boys seemed to me hardly more than eleven or twelve. Again I recalled my pleasure in finding that the Massachusetts factory laws and compulsory education laws were keeping all the children in school until they were fourteen, and I felt that conditions in Pennsylvania were in sad contrast with those in New England. In fact, it seemed singular that the demand for the restriction of immigration should be so strong in New England, where the Americanizing process was so rapid, and so weak in Pennsylvania, where the Americanizing process was so slow; but it was all a part, probably, of the greater popular awakening in New England. There were, however, a great many hopeful signs even here at Lattimer. One of the officials of the company who made a fine impression upon me spoke of himself as an Irishman, yet not only did this official bear no mark of alien lineage, but the Irish workmen as well seemed to be thoroughly American, and the general manager, in speaking of the race problem, laughed as he recalled the times in which they used to hold the "Molly Maguires" in terror, and recalled also the justification of this terror in the drunken sprees of some of the Irish immigrants. All this had passed away, and the Irish element was in every way identified with the American. A similar change had begun among the Huns and Italians. As at Harwood, the dismal lodgings, such as had impressed me at Shenandoah a dozen years before, were confined to the more recent immigrants. One picture that stands out in my mind typifies the change that is going on in the best of the immigrant families. It came to me when I had missed my way to the little schoolhouse in the foreign quarter, and was stared at by uncouth alien faces as I thought to renew my inquiry. Just then a neatly dressed young married woman with an Italian face of real beauty came out from one of the better houses not far from me, and I turned toward her to ask my question. She answered it pleasantly in the best of English, and I could not help prolonging the conversation to learn how long she had been in this country. She said that she had come over a child of seven and had lived here ever since, getting her education in the district schools that had seemed to me so inadequate. Apparently her opportunities had been in no way exceptional save for her American education, and yet in manner as well as face she seemed of a different order from the women about her. As I turned from her to go to the school, Lowell's apostrophe to our country that recurred to me so often in Massachusetts came back to me again: "She that lifts up the manhood of the poor." The work of raising the manhood and womanhood of the immigrants from other lands is progressing more slowly, perhaps, among the mining regions of Pennsylvania than anywhere else in the country, but even here progress is being made.

The Religious World

The New York State Conference of Religion

The Executive Committee of the New York State Conference of Religion, appointed by the General Committee, the first meeting of which The Outlook has already noted, has decided that the Conference is to be held in New York City in the spring of 1900. In the early autumn a sub-committee is expected to report a programme for at least a two days' meeting. The Rev. Leighton Williams, pastor of Amity Church, New York City, has accepted the office of General Secretary and entered upon its duties. The General Committee has been enlarged by the election of a large number in different parts of the State, who have become known as desirous to promote such a Conference of many religious denominations. The Executive Committee has also been enlarged by the addition of the five by whom, as a Committee of Correspondence, the initial steps of the movement were taken, viz.: The Rev. S. T. Carter (Presbyterian), the Rev. W. C. Gannett (Unitarian), the Rev. R. H. Newton, D.D. (Episcopalian), the Rev. J. M. Whiton, Ph.D. (Congregationalist), the Rev. L. Williams (Baptist). In the Committee as now constituted nine denominations are represented. The General Secretary will gladly communicate information to all inquirers who address him at Amity House, 312 West Fifty-fourth Street. It is hoped to evince by the coming Conference that religion unites those whom theology divides, in effective co-operation for practical results of moral and social betterment, and a higher righteousness in Church and State.

The Harvard Summer School

The Harvard Summer School of Theology, held at Cambridge, Mass., July 5–21, seems to have well met the anticipations of its promoters. From the Boston "Transcript," which has admirably reported it, we learn that at the opening there was not a lecture-room in the Divinity School capacious enough for the assembly, and that the chapel was full to the doors at early evening prayer. In our issue of March 4 we announced the programme, which need not be here repeated. Professor Everett's lectures on "The Ideal Elements of Religion" are spoken of as alive with the spirit of reality. Professor W. N. Clarke's, on "The Doctrine of God," were characterized by freshness of statement and abounded with material for preachers. Professor Mitchell, upon "Prophetism in Israel before the Exile," spoke of the false prophets as at once orthodox and practically atheistic, and as responsible for the overthrow of the Hebrew state. Professor Allen, on "The Early Theology of the Eastern and Western Churches," is reported as holding that Augustine was wrong in every position he took. Besides the twelve courses of lectures given under the general heads of Theology, the Old Testment, and Church History, evening lectures were given on subjects of the most diverse interest, as the ancient Greek painting of Apelles, "Calumny and her Crew," by Professor J. H. Wright, and "The Legend of Erasmus," by Professor Emerton. In comparing the Harvard with the Mansfield School at Oxford, which set the fashion some summers since, one notes a more varied programme.

Roman Catholic Progress in England

It has long been a matter of notoriety that English ritualistic churches leave no function of the Roman mass unimitated. Those churches are exceedingly popular by reasons of good parish work done and of direct appeal to the senses. From time to time the Roman Catholic press publishes imposing lists of conversions, of churches built, and of religious houses founded. Roman Catholic priests claim that the number of English people who abandon Protestantism is continually increasing. Some have believed that, largely on account of Anglican ritualism, England herself might one day revert to Romanism. This belief is challenged, not by a Protestant, but by a Catholic, namely, Mr. Richard Bagot, discussing the question, "L'Inghilterra si farà Cattolica?" in the June number of the Rome "Nuova Antologia." According to Mr. Bagot, among the recruits gained during the past quarter of a century by the Roman Church in

England, there are barely a dozen prominent persons, the majority occurring among tradespeople and women of the middle class in the great cities. To our surprise, however, we find that his figures do not prove that there have not been many recent conversions. He adduces figures taken from 1891; but these have little to do with 1899. What has more to do with present conditions is the statement which he makes regarding marriages, although this is not taken from a later year than 1894. In that year nearly sixty-nine per cent. of the marriages were in accordance with the Anglican rite; about twelve per cent. were according to the forms of the different Nonconformist Churches; nearly fifteen per cent. were civil marriages; not five per cent. were in accordance with the Roman Catholic ritual, and only one-half of one per cent. with that of the Jewish Church. Mr. Bagot believes that from these matrimonial statistics the real growth of religion in a given community can be accurately determined, since the conversion of individuals, who, from one reason or another, are debarred from matrimony, can have no permanent effect on the race. He affirms that among Catholic converts only a small proportion are likely to become the parents of future Catholics.

Reasons for Lack of Progress

What we believe to be the chief reason for the lack of progress of Catholicism in England is well put by our author when he says that the Catholic party in that country has, until the present time, been extraneous to its social life. As far as the middle of this century English Catholics felt the effects of the old penal laws. They were legally disqualified from taking part in public affairs. Their sons were put to school in Catholic colleges, conducted by priests, and so grew up in a little world apart; it is only within the past few years that the Roman Catholic Church has permitted its youth to attend the great public schools and universities, and this only under certain restrictions. Again, Mr. Bagot discovers among the lower classes few Roman Catholics of pure English race. He says that, in those lower classes, most who profess the Catholic faith are of Irish descent; they are not Anglo-Saxons, but Celts. He hints that this fact has not proved helpful to the Catholic propaganda among the English. Again, while the English Catholic clergy has succeeded in winning the esteem of its opponents, not as much can be said of the Irish clergy. It is impossible to doubt that, had it not been for the pitiful spectacle presented by that part of Britain where most of the people still live under the ignorant domination of their priests, Roman Catholicism would have been able to accomplish more among the English than has actually been the case. As to the Roman Catholic future, it has to face, first, the Anglican Church, which already boasts of being, not Protestant, but Catholic; it caters to all tastes, giving Catholic ritual or Protestant rite as one may prefer. Next, Romanism confronts two hundred and ninety-three religious sects, comprised under the designation of Nonconformists. All of these sects are united in a strong aversion toward anything that savors of sacerdotalism, and in this they find sturdy supporters in the Low Church and the Broad Church party of the Anglican communion. Although a Catholic, Mr. Bagot takes such a large view of the situation as to query, "Is it not, perhaps, possible that the Christian faith thrives on a diversity of opinion, and that religion, like commerce, needs competition to keep it alive?"

A Demand from the High Church Party

At the Convocation of the Anglican Church, now in session, there has been a demand from the High Church party that the Archbishops and Bishops should constitute themselves the determining authority as to the meaning of the Church's formularies. This plan is condemned, however, by the most authoritative of English Church papers, the "Guardian" itself. No change whatever in the ecclesiastical situation would be apparent, it says, if such a scheme became law. "We should still have courts before which High Churchmen could not conscientiously plead, and decisions which they could not conscientiously obey. Is it worth while to get a Bill through Parliament, which, if carried, would leave things just as they are?" To this we would add that such a plan as the above, seriously submitted to Parliament as the voice of the Anglican communion, would wonderfully accelerate the gait in which the Church is now traveling toward disestablishment.

Ecumenical Conference on Foreign Missions

The Rev. Dr. Judson Smith, Secretary of the American Board, has returned from Europe, where he has been in the interest of the Ecumenical Conference on Foreign Missions, to be held in New York City next spring. The members of the British committee, co-operating with our own, include representatives from the London Missionary Society, the British and Foreign Bible Society, the Church Missionary Society, the Presbyterian, Baptist, Wesleyan, and other organizations of England and Ireland, and the established Free and United Churches of Scotland. It is hoped that the Conference will be favored by the presence of Lords Aberdeen and Overtoun, the Rev. James Stuart, of Lovedale, South Africa, Professor Warneck, of Halle, the missionary historian, and the Rev. François Coillard, the pioneer of the Zambesi. The programme suggested is that the British shall select one speaker, or writer, for each topic, to present it from the foreign point of view, while the American committee shall select another, the final arrangement to be left with the American committee.

Incense and Lights

On Monday of this week, Dr. Temple, Archbishop of Canterbury, in the decision of cases heard by himself and the Archbishop of York, pronounced against the legality of the use of incense and lights in the Church of England. He finds that "there is no direction in the Book of Common Prayer authorizing the ceremonial use of either incense or lights. Incense was excluded, not because it was an ill thing, but because it was not suited to the needs of the day. The Sovereign, on the advice of the Primate, could, if necessary, on a great occasion sanction its incorporation in a new ceremony under Section 25 of Queen Elizabeth's Act of Uniformity." The question is not so much whether they are suitable and desirable as whether their liturgical use is lawful or unlawful. This use, according to Dr. Temple, is neither enjoined nor permitted by the law of the Church of England. In requesting the clergy to discontinue the use of incense, the Archbishop rather wittily reminds them that, if used at all, incense should be employed, in the language of George Herbert, to sweeten the church and outside of the worship. His Grace also rules that there is no authority for processions. He concludes with an appeal to the clergy to submit to Episcopal authority.

Epworth League Convention

Last week occurred the fourth biennial International Convention of the Epworth League. The sessions were held at Indianapolis. At the opening session a telegram was received from President McKinley and the delegates were welcomed by the Governor of Indiana, the Hon. James A. Mount, and by the Hon. Eli F. Ritter on behalf of the city of Indianapolis. Bishop Ninde, responded for the visiting delegates. The rendezvous of the Epworthians was the Capitol building itself, which, by resolution of the Indiana Legislature, had been offered to the Convention. In addition, Epworth Tent, Tomlinson Hall, and the Grand Opera House accommodated several thousand each. Over twelve thousand delegates were present; the Convention eclipsed both in numbers and enthusiasm any previous Epworth gatherings. Among the subjects discussed were: "Devotional Meetings," "Revivals," "The Spiritual Life," "Epworth Houses in Cities," "The Work in Country Chapters," "The Use of the Bible," etc., and among the speakers were Bishops Hurst, McCabe, Galloway, and Fowler, and Drs. Buckley and Carman. The following resolutions were heartily indorsed:

> The enormity of the liquor business is, if possible, more apparent than ever before. We congratulate the country on the passage of the anti-canteen act, which so accurately represents the will of the American people. Its nullification by Attorney General Griggs is viewed with painful solicitude and ever-increasing indignation, and we hereby pledge Congress our hearty support in maintaining it against the untenable opinions of a subordinate executive officer.
>
> We regard the election of a polygamist to Congress by the State of Utah as an indignity offered to every American citizen, and an insult to the sanctity and purity of the Christian home. We protest against the election of Mr. Roberts to the House of Representatives, and demand that one whose life is so repugnant to Christian principles shall be expelled from that great lawmaking body.

Correspondence

Commissioner Denby

To the Editors of The Outlook:

In your comments upon my letter in your issue of July 15 you assume that the words of Mr. Denby, the President's Philippine Commissioner, which I quoted, were in a newspaper "interview," and you say, "We put little confidence in 'interviews' of absentees, especially when they attribute sentiments so atrocious to men of public repute." The words are in a deliberate article by Mr. Denby in the "Forum" for February, 1899, entitled, "Why the Treaty should be Ratified" (p. 647). The words are these: "The cold, hard, practical question alone remains, Will the possession of these islands benefit us as a Nation? If it will not, set them free to-morrow, and let their people, if they please, cut each other's throats, or play what pranks they please." The wickeder and more cold-blooded statement of his motive by our Philippine Commissioner, viz., "I am in favor of holding the Philippines because I cannot conceive of any alternative to our doing so, except the seizure of territory in China," is in an article, "Shall we keep the Philippines?" in the "Forum" for November, 1898 (p. 280).

I ask space for this word, because I am unwilling that any reader should believe that I wrote carelessly. The sentiments are "atrocious;" but they are the sentiments of the Philippine Commissioner. EDWIN D. MEAD.

[This sentiment would be atrocious, if it stood alone, as the sober expression of the only reason which the writer recognizes as a justification for the treaty by which we purchased the Philippines; and it is bad enough as it is. The just interpreter of Mr. Denby must, however, note the fact that this sentence does not stand alone. It is preceded by the following declaration:

> In other lands and other wars the condition of the conquered people has been hard and deplorable. In our case we march bearing gifts, the choicest gifts—liberty and hope and happiness. We carry with us all that gives to the flower of life its perfume. The dusky East rises at our coming; and the Filipino springs to his feet and becomes a free man. This is not poetry, but reality wrought out by a people to whom freedom is the breath of life, and who would scorn to enslave a country or a race.

It is followed by: "Why should we not take the Philippines kindly by the hand and lead them into the blessed light of freedom?" The article, taken as a whole, may be epitomized thus: We have a constitutional right to acquire and govern the Philippines. To do this will be to confer a great honor on them. That would not justify our action if it did not promise also to benefit us. But it promises benefits to both parties. Mr. Denby would have been wiser had he been less skeptical.—THE EDITORS.]

A Georgia Negro's Acquittal

To the Editors of The Outlook:

I have been pleased with the conservative manner in which The Outlook has dealt with the negro problem in the South.

I have little patience for a paper which writes the South as uncivilized because here and there a frenzied mob has lynched a brute in human form who has committed the most diabolical of crimes. It is no more true that these mobs represent real Southern civilization than it is true the negro rapist represents his race. Neither are representative types. Ninety per cent. of the negroes are law-abiding citizens. The best and highest sentiment of this Southland is irrevocably opposed to lynch-law.

Let me illustrate. In Cedartown, Ga., twelve miles from where this is written, on Thursday night, the first of June, the home of an old woman, Mrs. Fumkin, was broken into and her person cruelly outraged. She accused a negro by name of Grant Bell as her ravisher. Bell was arrested and carried to Cedartown jail. Wild excitement filled the community and threats were made of lynching. Judge Janes announced that court would be convened at once. Bailiffs were hurried over the county, grand jurymen summoned, and the court organized in two days. Two of the best lawyers in the town were appointed counsel for Bell, and the trial was immediately held. Judge

Janes appointed a guard of fifty well-armed men to see that no violence should be offered the prisoner. Tried by a jury of twelve white men, Bell was *acquitted* of the charge, and to-day is a free man. In common justice, Northern papers ought to publish these facts.

W. A. Harris,
Pastor M. E. Church.

South Rockmart, Ga.

Why Not All Become Episcopalians?

To the Editors of The Outlook:

Will the writer of the editorial on "Unity in Worship," in the June 3 number of The Outlook, explain why, believing as he does, he is not an Episcopalian? Would it not be more sincere for us to hasten the exodus to episcopacy than for us to attempt to make ourselves galvanized Episcopalians in the manner urged? Is there any reason why such a movement should not be frankly urged by The Outlook? H. C.

[The distinctive characteristic of the Episcopal Church is not its ritual, but its form of government. The Bishops in the Lambeth Articles make acceptance of the episcopate as essential as acceptance of the Bible, the creeds, or the sacraments, but they say nothing about ritual. There are many who like the ritual who do not like the episcopate, and still more who cannot assent that the acceptance of the episcopate is essential to organized Christianity.—The Editors.]

We Agree to These Amendments.

To the Editors of The Outlook:

In your wise, helpful, and timely editorial on "Unity in Worship," published June 3, you inadvertently made one mistake and two omissions in your skeleton outline of the "Episcopal Service." The Te Deum should have been put after the Old Testament Lesson instead of before it. Then, after the Lord's Prayer in the morning service, there always comes the Venite, and after the New Testament Lesson the Benedicite or Jubilate. These musical elements not only happily break up the monotony of that portion of the service, but furnish a natural and desirable outlet for the feelings of a devout worshiper; for after the Confession of Sin, and the assurance of the divine mercy (in the Absolution), there should come some expression of praise, as in the Venite. And so, too, after the New Testament Lesson, there is a natural place for praise for the blessings of revealed religion. For similar reasons, in your model for a "Non-Episcopal Service," ought there not to be inserted, after the Lord's Prayer, a congregational hymn of praise?

Though a Presbyterian pastor and a Presbyterian by birth and choice, I am in hearty sympathy with the essential principles of your article. I would strenuously object to the imposition of a cast-iron liturgy to the exclusion of free prayer; yet for a long time I have felt that the type of service evolved in the Book of Common Prayer was the true norm for the *outline* or framework for a *public* service, because the succession and connection of the various elements in it furnish the most natural order of thought for the average worshiper, who, as you so happily express it, is striving to "pass by successive steps from the secular to the spiritual mood."

But one obstacle to the spread of such an order of service as you suggest is the strong prejudice among uninformed people against "aping the Episcopalians." For that reason I venture to criticise your admirable article in one particular: it seems to me a strategic blunder (indeed, is it not historically inaccurate?) to speak of the "*Episcopal* Liturgy," or to say that those liturgical elements in the newer services now spreading through the non-Episcopal churches are "borrowed from the Episcopal Church," etc. Would not the movement in the direction you suggest be facilitated if prejudice were disarmed by constantly insisting that the Prayer-Book does not belong to the Episcopal Church, but is the heritage of English-speaking Christendom; that, after eliminating the original Catholic and mediæval elements from it (which, of course, belong as much to the non-Episcopalian as to the Anglican), the post-Reformation contributions to the volume are quite as much from Presbyterian and Lutheran as from Anglican sources, if not more so?

Is it not a mistake, therefore, ever to speak of the "*Episcopal*" Prayer-Book? Its crowning glory is that it is not a sectarian volume, but is the book of *Common* Prayer. It would, therefore, make it easier for timid men to make use of its treasures, and, above all, to follow its noble models in arranging the structure or outline of our freer semi-liturgical services, if we persistently taught the people that, while the Episcopal denomination is the only one which adopts this book officially, yet that it holds it, as it were, simply as a trustee for all of us, and that it is common property.

WESTMINSTER.

Notes and Queries

NOTE TO CORRESPONDENTS.—*It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.*

Kindly answer the following questions: 1. In a published sermon by a Massachusetts minister (E. N. Packard) the statement is made, "The Pentateuch nowhere commands or invites to prayer." A widely circulated Sunday-school lesson help (Pilgrim Series S. S. Quarterly) said that Christ uttered no commands upon this subject. Can these statements be verified? If so, what inference do we draw from such omission? 2. Did the Jewish people at any time expect their Messiah would be a divine being? Did any of the religious leaders? 3. How do you explain the weakness, not to say lack, of belief among the Jews in a future life in view of its almost universal existence among other ancient peoples? The Jews had long and intimate relations with Egypt, where it was a prominent article of faith. On the other side to the East were the Assyrians, with the same belief.

F. R. W.

1. The minister you name resides in Syracuse, New York. Sacrifice is often prescribed in the Pentateuch, and sacrifice was regularly attended with prayer. Compare Leviticus xvi., 21. Christ's teachings on this subject were regulative rather than mandatory. See Matthew vi., 5–14; Luke xi., 1–9, xviii., 1–8. If prayer does not seem to have been specifically insisted on, the inference would be that it was not in danger of being neglected. 2. No Jew ever regarded the expected Messiah, though having a divine mission, as other than a created being. 3. The incident at En-dor (1 Samuel xxviii.) evidences the current belief in a future life, although there was no attractiveness in the dim underworld where the dead were supposed to exist. At a later date, when the Hebrew people had reached a higher degree of civilization, they seem to have borrowed the doctrine of resurrection from the Persians.

Please give me the names of some books especially helpful for a study of the Old Testament, chiefly on the literary side. I suppose Stanley's "History of the Jewish Church" is the principal book.

E. W. F.

Bennett's "Primer of the Bible" (Holt & Co., New York, $1.25), Moulton's "Literary Study of the Bible" (Heath & Co., Boston), and "Modern Reader's Bible" Series, twenty-one volumes, with a volume of "Select Masterpieces of Biblical Literature" (Macmillan, New York; 50 or 60 cents each, according to binding), "The Bible as Literature" (Crowell & Co., Boston, $1.50), Kautzsch's "Outline of the History of the Literature of the Old Testament" (Putnam, New York, $2), Barton's "The Psalms and their Story," two volumes (The Pilgrim Press, Boston, $2.50). For a study of special books you would need special works, as Cheyne's "Job and Solomon." Stanley's History is excellent literature, and helpful at many points, though not now in the first rank on this subject.

In your issue of June 24, page 422, I find this statement: "It is certain that in the oldest book in the Bible, the Book of the Covenant, so called (Exodus xx., 1–xxiv., 8) there is no reference to any sacrificial system." Please tell me how I am to understand Exodus xx., 24–26; xxii., 20 and 29, 30; xxiii., 18, and xxiv., 4–8.

J. P. B.

The whole paragraph from which you quote indicates that by "sacrificial system" the writer meant a highly elaborated ritual. Sacrifice was of much earlier origin, and the texts you refer to prescribe for such as belonged to a primitive period. The section termed the "Book of the Covenant" is limited by recent writers to Exodus xx., 24—xxiii., 19, but is not free from later additions, as in xxii., 20 (second half) and 30. See Kautzsch's "Literature of the Old Testament," pp. 7, 8, 29. (Putnams, New York, $2.)

The illustration entitled "The Little Home in the Poplar Tree," which appeared in the June Magazine Number of The Outlook, should have been credited to the Macmillan Company, publishers of "Bird Lore," by whose courtesy it was reproduced.

FOR THE LITTLE PEOPLE

The Camel Legend

By Adelbert F. Caldwell

In Camel Land—'twas years ago—
(As all the early records show),
Mr. and Mrs. Camel, tall,
Had on their backs no hump at all.

They were as proud as proud could be
Of their physique—as one could see.
At home they used to joke and laugh,
Because so stooped their friend Giraffe!

When their two babies came to bless
Their home with camel loveliness,
Their joy was full. "Dear wife," said he,
"Our boys are straight as straight can be!"

But when their age was six or eight
(It pains me this fact to relate),
The parents' counsels (so they say)
The boys neglected to obey.

"Oh, sit up straight!" the mother cried,
When their round shoulders she espied.
"You'll be humpbacked unless you do,"
The father said—"a thing you'll rue!"

But no! the boys had their own way,
Refusing counsel to obey,
Until—too late to change, alack!
Each had a hump upon his back.

A Strange Sale

Lately a most interesting auction sale took place in New York City, and it is very doubtful whether many people were anxious to buy. Up at the Central Park menagerie it was decided that there were too many animals—too many sheep, too many buffaloes, too many zebras, too many jackasses, and one deer too many. So they were sold. The sheep had been sheared, and as the menagerie people do not know how to card, spin, and weave wool, the sheep's coats, which had been cut off, were sold with them. The beautiful red deer that was sold is very tame, and the reason given is that the little children who visited the park were so gentle with her, and fed her peanuts so liberally, that she dearly loves to be with people.

The Children in Spain

A lady, a college professor, now in Spain, has written a letter to the New York "Times" describing the children in Madrid. She says that in the parks the children play gayly, and are very noisy. They fly kites, play crack-the-whip, tag, and leap-frog; they also use the sling, and play soldier, using pewter swords—a favorite plaything with Spanish boys. The little girls jump the rope, roll hoops, and dance, teaching one another the steps. The Spanish children play theater, acting plays that they have seen, or things occurring of which they hear. They have toy theaters, dolls being arranged to take the place of actors. Recently one family of Spanish children made a fleet of paper boats. Some were Spanish and some American war vessels. The Spanish war vessels were sunk, because these children "prefer to play the truth," they said.

The children of Madrid are very greatly interested in the King of Spain, Alphonso XIII., now thirteen years old—"the first child born a King since Christ," the Spanish people say. The children will hurry to any point where it is thought the young King may be seen, and wait patiently. Often the royal carriage whirls by so rapidly that only the King's hand is seen as he returns the salutations of the crowds. At the seashore, where the King takes his bath, he is attended to the water by two giant soldiers, who hold his hands on each side. When the King is gone, the children imitate this, taking turns as King or attendants. This lady is very enthusiastic over the beautiful manners of the Spanish children, even the babies. She says that, if you admire anything they have, they insist on giving it to you. A little girl who had been on a picnic all day, and reached home at night tired and fretful, would not allow herself to be carried into the house first; she motioned for the older people to precede her, saying, as she motioned to the door, "After you, and may you all rest well!" A little child of seven on a long drive refused a glass of water until all had been served, even the driver. At night they wish, "May you rest well." In the morning they ask, when they meet you, "Have you rested well?" If you visit their schools and are in a hall, a child entering or leaving a class-room will not close the door, lest you would think they did not want you to enter. These manners are not company manners; the children treat servants, beggars, all whom they meet, in this way. They are never rude. The voices of the Spanish children are shrill, but they are kind to one another, and gracious to all the people they meet.

The Rubber-Tree

When you put on a pair of overshoes or look at a rubber tire, do you ever think of the rubber-tree which gives its sap for these useful articles?

In Mexico the rubber-tree once grew wild—great forests of rubber-trees. About a hundred years ago, it is said, the Spanish Government sent a man to Mexico to study its vegetable productions, and he discovered how valuable is the juice, sap, or milk of the rubber-tree, whichever you wish to call it. The natives soon learned its value, and they used the trees up, as we have our forests, and did not think of the time when there would be no wild trees to furnish the rubber sap.

Recently some men have bought land and planted rubber-trees. These trees are self-propagating—that is, they sow their own seed.

In the cultivated forests of rubber-trees the trees are planted to grow in regular order, and the young shoots are cut down, or transplanted. The method of gathering the sap is not unlike our method of gathering maple sap, and before the rubber sap is ready for market it must be boiled as our sap is, to get rid of the water, and pressed into cakes. Then the cakes are packed in bags and shipped to manufacture the many things into which rubber enters.

The milk or sap of the rubber-tree is white. Perhaps if you have a rubber-plant at home you may have discovered this when a leaf has been broken.

At School in Korea

In Korea little girls do not go to the native schools. The Koreans do not believe in educating girls. The little boys are sent to school, but you would not think it resembled a school much. The teacher is always an old man. He sits on the floor, keeps his hat on his head, dresses in white muslin, and smokes when he feels like it. He never walks about among the pupils, and it is probable that little children in Korea are quite as full of mischief as the children in other countries, and that many pranks are played in school. The teacher keeps in his hand a long stick, with which he hits the boys on the head when he can reach the unruly ones. In Korea the boys are anxious to learn all about China, which the Koreans believe is the greatest nation on earth. They read Chinese history, study Chinese geography and science as known to the Chinese. The hair of the boys is never cut until they are about twenty years of age. The hair is braided and wound about the head. Their trousers are very full, yards of white muslin being used in making them; the coats are blue, pink, or purple muslin. Another peculiar custom is that the boys come to school without washing their hands or faces or combing their hair.

It may save some crying in the morning, but who would want to be a Korean boy?

A Long Voyage

Recently there came to New York a veritable Noah's Ark, if having on board a very great number of animals would make an ark in these days. There were tigers, elephants, monkeys, bears, snakes, Angora goats, flying foxes, lynxes, leopards, antelopes, and a sacred cow. All these animals were from Asia, where the first ark was floated on the waters.

You wonder why they were brought on this long voyage? For menageries in this country. The food that each animal would eat had to be put on board of the big steamer, and the animals had to be cared for and kept well. The man who collected them knew what each one ate, and which must be covered when the wind was cold, and which must be protected from rain. Even a menagerie cannot be collected without some one expending time, thought, travel, money, and study.

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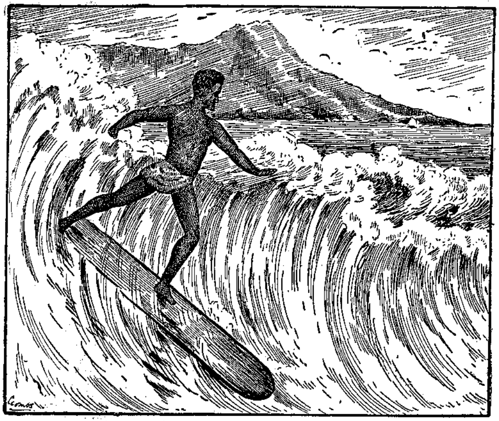

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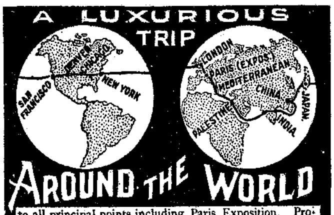

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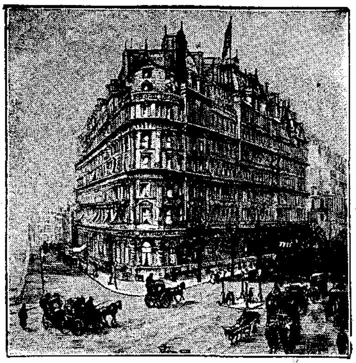

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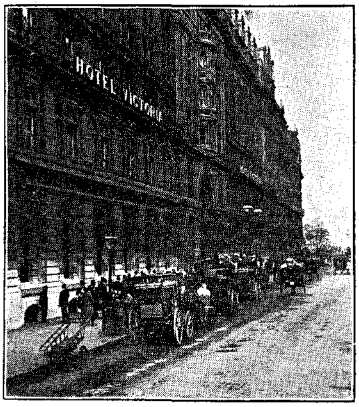

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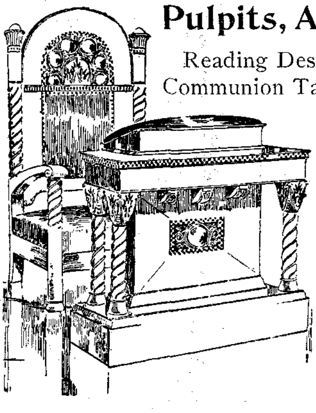

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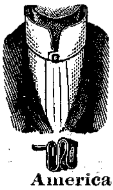

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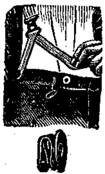

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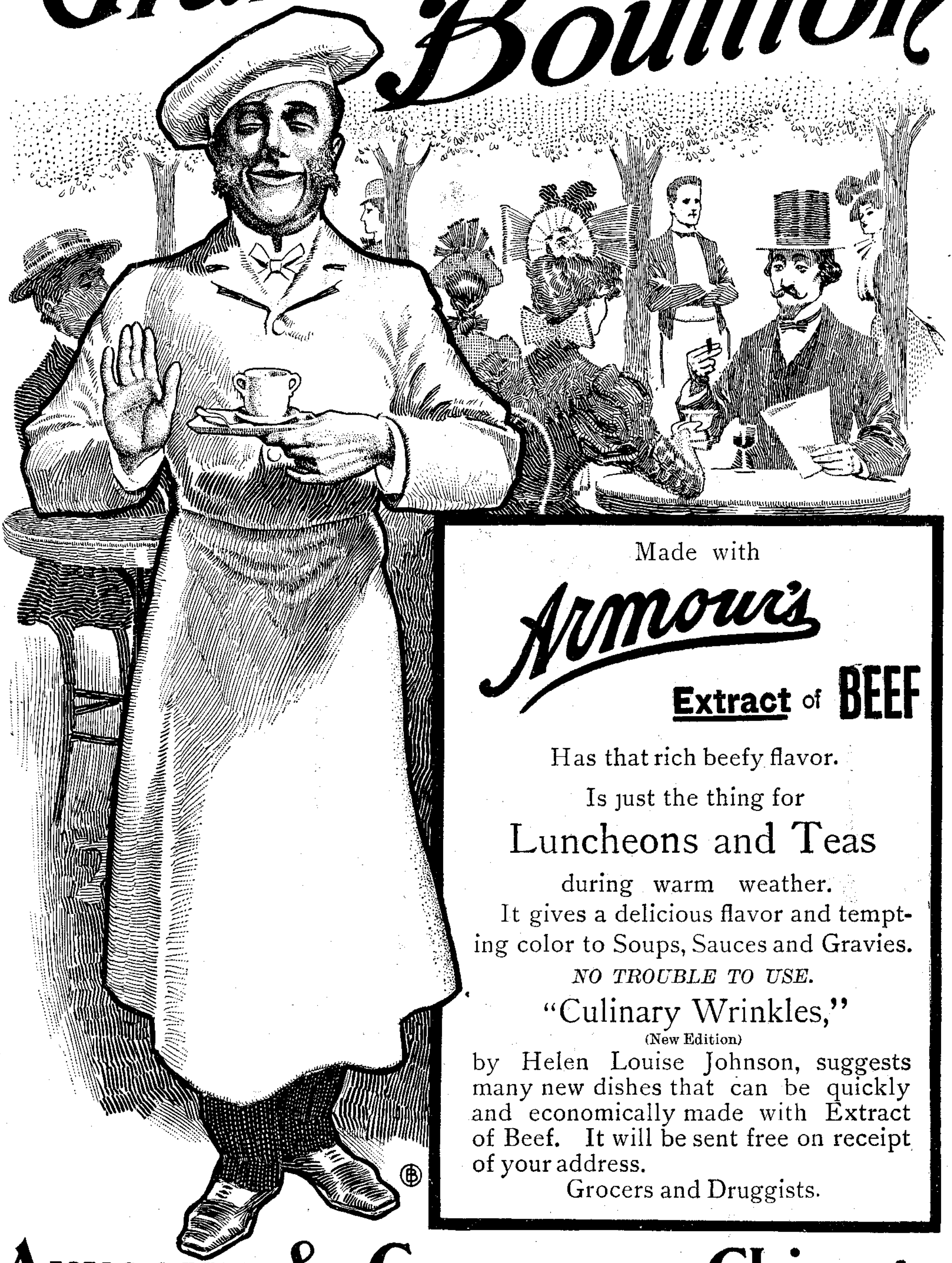

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